

Ladkiyo'n Ki Baghaawat

Asbaab o Ilaaj

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1. Ladkiyo'n Ki Baghaawat? Asbaab o Ilaj

Har shakhs jaanta hai ke us waqt nizam e aalam har maidan mein sakht inteshaar ka shikar hai, har taraf ek khalfshar barpa hai. Siyaasi taur par dekha jaae to duniya ke har goshe mein ajeeb sa izteraab paaya jaata hai. Har saheb e baseerat ye dekh raha hai ke duniya ke nizam siyasat ka mustaqbil sakht taareek hai. Nizam e iqtesad, nizam e siyasat se kuch behtar nahi, kasad bazaar aur mehngaai apne urooj par hai. Ghar ka har fard kamaa raha hai, phir bhi gharelu zaruriyat poori nahi ho rahi hain. Badi badi aalami tijarati companiya'n thap ho rahi hain, ijtemaai aur moashrati nizam bhi nizam e siyasat o iqtesaad se kuch behtar nahi hai.

Logo'n se ijtema aur ikhlaas naped hote jaa rahe hain. Moashre mein baahami talluqaat sirf zaati maslehat ki buniyad par istewaar hain, maslehat beeni logo'n ka sheaar banti jaa rahi hai. Hamdardi, silaa rehmi aur lillah fillillah dosti baraae naam reh gai hai. Kitne aise log hain jo apne qareeb tareen rishtedaaro'n ke naam tak nahi jaante, muslim o ghair muslim moashre mein jinsi be-raah raawi tashweesh-naak balke khatarnaak soorat ikhteyar kar chuki hai. Bahu, Beti ke saath zina aur zina bil jabr ke waqaaat mein ghair mamuli izaafa hua hai, paalne posne waale waledain se ladko'n aur ladkiyo'n ki baghawat aam dastur ban chuka hai. Ek akhbaari report ke mutabiq Saudi Arab jaise mulk mein bhi aise haadsat khatarnaak soorat ikhteyar kar chuke hain. Gharse bhagne waale ladko'n aur ladkiyo'n ki tadaad 3285 tak poho'nch gai hai, jin mein se 850 ladkiya'n hain.¹ Aaj se kai saal qabl America mein ek report ke mutaabiqa rozana 1900 ladkiyo'n ki asmatdari hoti hai.² Har 40 aur 45 second mein ek zina bil jabr aur sitam baalaa e sitam ye ke in mein (20%) ladkiya'n khud apne walid ki hawas ka shikar banti hain aur (26%) deegar qareebi rishtedaaro'n ki hawas aur (51%) ghar mein aamad o raft rakhne waale afraad ka aur baaqi sirf (4%) reh jaata hai, jiske karne waale naa-maloomlog hain.

Alami paemaane par jinsi beraah raawi mein izaafa, aghwa aur zina bil jabr ke waqaaat is qadr kasrat se ho rahe hain ke hukumat ke liye ye ek mas-ala bana hua hai. Baaz hukumato'n ne iske tadrak ke liye mukhtalif tadbeere'n ikhteyar ki hain, Hindustani hukumat ne auro'n ke liye apne difaa ki khatir ladkiyo'n ko tarbiyat dena shuru ki hai. Bombay University ne baaz khaas qism ke libaas par pabandi lagaa di hai. Waghaira waghaira.

Ahle qalam aur danishwar hazraat, islaah e ehwaal ki khatir apni apni raae pesh kar rahe hain. Koi wasaael a'alaam (zaraae ablaagh ya media) ko zimmedaar thehra raha hai, koi waledain ki sakhti sabab bata raha hai, kisi ne gandi zehniyat aur behmiyat ko murid e ilzam thehraaya hai. Ye sab baate'n apni jagah sach aur Muslim hain, lekin haq ye hai ke ye saari cheeze'n ek qanuni haisiyat rakhti hain, in buraiyo'n ki asal wajah kya hai? Uski taraf tawajjo nahi di jaa rahi hai.

Qaraeen Ikram! Saheeh baat ye hai ke ladkiyo'n ki waledain se baghawat aur jinsi beraah raawi ki asal wajah deen e haq se doori, ghair sharai nizam e taaleem, mukhtalif maidaano'n mein mard o zan ka ikhtelaat, auro'n ki azaadi aur baccho'n ki saheeh islami taaleem se doori hai. Lekin badd-qismati se in asbaab ki taraf na to hukumat tawajjo de rahe hai aur na maqaala nigar hazraat hi³ in asbab ko samajh kar koi hal pesh kar rahe hain.

Biradaraan e Islam! Aaiye zara ye dekhe'n ke Islam ne moashre ko is beraah raawi aur baghawat se bachane ke liye kya iqdamat kiye hain? Jinhe qubool na karke hamara moashra khusoosan aur aalami moashra umooman is mod par poho'nch chuka hai ke ise barbaadi se bachane ki koi soorat nazar nahi aarhi hai.

¹ Roznaama Ar Riyadh Date: 26/4/1427

² Ye adaad o shumaar to in zina bil jabr ke baare mein hain, jo report hote hain aur jo report hi nahi hote ya jo zina bil razaa hote hain iska andaza khud kar le'n ke ye hazaaro'n mein nahi, laakho'n mein ho'nge.

³ Isse murad akhbaaro'n mein likhne waale qalamkaar sahafi hain.

Warna ahle ilm ne is mauzoo par wohi kuch likha hai, jisey main aapke saamne pesh kar raha hu'n.

Qaraeen Ikram! Jab ham Quran e Majeed aur Hadees e Rasool ﷺ ne nazar daalte hain to maloom hota hai ke Islam ne is qism se bachne ke liye kuch musbat (tameeri) iqdaam pesh kiye hain aur kuch manfi (hifaazati) iqdaam. Doosre lafzo'n mein ye keh sakte hain ke har ghairat-mand baap aur zimmedaar ko chaahiye ke apne moashre ko buraiyo'n se paak saaf rakhne ke liye aur apne baccho'n ko baghawat se bachane ke liye kuch buniyadi ahkaam par amal kare'n. Iska ehtemaam kare'n aur in sharai pabandiyo'n ka lehaz rakhe'n aur kuch mamnooa kaamo'n se parhez kare'n aur in pabandiyo'n ko chod kar shatar bemahar na ban jaae'n.

Agar kisi moashre ke samaaji karkun aur danishwar hazraat chaahte hain ke inka moashra pur-amn aur paak saaf rahe. Agar ghairat-mand maa baap chaahte hain ke unki ladkiya'n aur ladke unse baghawat na kare'n aur unhe wo din na dekhna pade ke moashre mein unke liye sar chupaane ki jagah baaqi na rahe to unhe in talimaat e ilaahiya par laaziman amal karna hoga warna jab chidiya'n chug jaae'n khet to pachtaane se kuch haasil nahi hota.

2. Ta'ameeri (Musbat) Iqdaam

1. Taqwa Aur Khof e Ilaahi Paeda Karna

Iska mafhoom ye hai ke koi bhi kaam karte waqt Allah Tabaarak o Ta'ala ko apne saath ma'ane ke mere har kaam par wo mera muhaseba karega. Ye yaqeen insan ko kisi kaam ke karne ya isse rukne ke liye intehaai ahem hai. Irshad e Baari Ta'ala hai:

Aye Imaan Waalo! Agar Tum Allah Ta'ala Se Darte Rahe To Allah Ta'ala Tumhare Liye (haq o baatil mein) Farq Karne Ki Badi Quwwat Banadega Aur Tumse Tumhare Gunah Door Kardega Aur Tumko Bakhsh Dega Aur Allah Ta'ala Bade Fazal Waala Hai.⁴

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Is ayat mein taqwa ke 3 fawaed bayan hue hain, jin mein sabse pehla faaeda ye hai ke Allah Ta'ala tumhe furqan ataa farmaega, yaane tumhare andar aisa mlka paeda karega ke tum iske zariye se haq o baatil, nafa o nuqsan, hidayat o zalaalat aur tahaarat o ghilaazat mein farq karloge, nez shaitan ke raaste aur Rahman ke raaste mein tameez karloge jiski wajah se tum shaitan ke shar se mehfooz rahoge. Irshad e Baari Ta'ala hai:

Haqeeqat Mein Jo Log Muttaqi Hain Inka Haal To Ye Hota Hai Ke Kabhi Shaitan Ke Asar Se Koi Bura Khayal Agar Inhe Choochi Jaata Hai To Wo Fauran Choo'nke Ho Jaate Hain Aur Phir Inhe Saaf Nazar Aane Lagta Hai (ke unke liye saheeh tareeq kaar kya hai)⁵

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

Yaane jab bhi shaitan unhe kisi ghalat kaam par ubharta hai, kisi ajnabi aurat ki taraf ghalat nazar uthaane ki dawat deta hai, zina aur uske asbaab ki taraf raghbat dilaata hai to wo fauran Allah ko yaad kar ke uske shar se mehfooz reh jaate hain. Sochne ki baat hei ke ek taraf Hazrat Yusuf عليه السلام jawa'n saal the, ghair shaadi shuda the aur ghulami ki zindagi basar kar rahe the (jo apne maalik ke hi taabe farman hota hai) aur doosri taraf azeed misr ki jawa'n saal biwi apne aap ko khud pesh kar rahi hai, tanhai hai aur unki taraf jinsi raghbat se badh rahi hai. Aise pur-fitan mauqe par aakhir wo kaunsi cheez thee, jisne unhe zina se mehfooz rakha? Kya Fazal Ilaahi ke saath khof Ilaahi aur taqwa ke alaawa koi cheez thi jo Hazrat Yusuf عليه السلام aur zina ke darmiyan haael ho rahi thee? Hargiz nahi! Balke wo sirf taqwa hi tha jisne unhe is azeem azmaash mein saabit qadam rakha.

Yehi wo taqwa hai jisey Islam ne apne maan-ne waalo'n mein jaa-gazeen karna chaahta hai, chunache Hazrat Abdullah bin Maghfal رحمه الله bayan karte hain ke Rasool Allah ﷺ ki amad se qabl ek aurat zina ka pesha karti thee.

⁴ Surah Anfaal: 29

⁵ Surah Araaf: 201

Rasool Allah ﷺ ne jab Makkah Mukarrama mein Islam ki dawat pesh ki to wo bhi Islam mein dakhil hogai. Jaahiliyat mein kisi mard se iske talluqat the, lekin bafazal Ilaahi wo bhi Musharraf ba Islam hogaya. Dono ke Islam laane ke baad ek baar jab mard ne aurat ki taraf apna hath badhaana chaaha to is mubaarak bibi ne ye kehte hue apne aap ko bacha liya:

Taherjao, kyou'nke Allah Ta'ala ne ab shirk ka khaatma kar diya aur Islam ka daur aagaya (aur ab is qism ke gande kaamo'n ki gunjaaesh nahi rahi).⁶

فَإِنَّ اللَّهَ قَدْ أَذْهَبَ الشِّرْكَ وَجَاءَ بِالْإِسْلَامِ.

Sawal ye hai ke agar Allah Ta'ala ka taqwa aur uska khof daamangeer na hota to wo aurat aur wo mard jinki saabeqa zindagi buraai mein guzar rahi thee is taraf dobara kyou'n na palate?

Taqwe ka doosra faaeda ye hai ke saabeqa gunaho'n se khulaasi mil gai aur teesra faaeda ye bayan hua hai ke jab maghfirat ka parwaana mil gaya to goya ye keh diya gaya ke saabeqa ghalatiyo'n se ab tum paak saaf ho, aainda ehtiyaat se kaam lena, yehi taqwe ka khulaasa hai.

2. Fitrati Ghairat Ko Bedar Karna

Islam ki taaleem ye hai ke har musalman doosre musalman bhai ke liye khair o bhalai ka jazba apne dil mein rakhe aur har qism ke shar aur buraai se jis tarha khud door rehna pasand karta hai isi tarha doosro'n ko bhi bachaae. Chunache Rasool Allah ﷺ ne farmaya:

Tum mein se koi shakhs us waqt tak (kaamil) momin nahi ho sakta, jab tak ke apne bhai ke liye khair ki wohi pasand na kare jo khud apne liye pasand kar raha hai.⁷

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ (مَنْ الْخَيْرِ).

Ek doosri hadees mein irshad e Nabawi ﷺ hai:

Jo apne liye pasand karte ho wohi (bhalai) logo'n ke liye pasand karo to sacche musalman ban jaaoge.⁸

وَأَحَبُّ لِلنَّاسِ مَاتِحِبُّ لِنَفْسِكَ تَكُنْ مُؤْمِنًا.

Haali ﷺ ne kya khoob kaha:

*Ye Pehla Sabaq Thaa Kitab e Hudaa Ka Ke Hai Saari Makhlooq Kumba Khuda Ka
Wohi Dost Hai, Khaliq Doosra Ka Khalaaeq Se Hai Jisko Rishta Wilaa Ka
Yehi Hai Ibaadat, Yehi Deen o Imaan
Ke Kaam Aae Duniya Mein Insan Ke Insan*

Maqsad ye hai ke jab insan apne bhai ke nafa o nuqsan ko apna nafa o nuqsan samjhega, apne bhai ki bahen beti ko apni bahen beti tasawwur karega to jab bhi iske dil mein koi naapaak jazba uthega wo fauran ise dabaa dega aur koi amali iqdam karne se qabl baar baar sochne par majboor hoga ke ye aisee nazeba harkat hai ke jisey koi bhi fard o bashar pasand nahi karta. Darj e zail hadees e Nabawi ﷺ mein insan ke isi jazbe ko ubhara gaya hai aur uski fitrati ghairat ko jagaaya gaya hai, chunache mashhoor Sahabi e Rasool Hazrat Abu Imama ؓ bayan karte hain ke ek naujawaan Nabi ﷺ ki khidmat mein haazir hua aur arz kiya: Aye Allah ke Rasool ﷺ! Aap mujhe zina ki ijaazat de deejiye, ye sunkar log uski taraf mutawajje hue aur ise jhidakne lage, Aap ﷺ ne logo'n ko mana farmaya aur naujawan se farmaya ke mere qareeb aajao, chunache wo Aap ﷺ ke qareeb aakar baith gaya, Aap ﷺ ne poocha: Kya tum zina ko apni maa ke liye pasand karte ho?

Usne jawab diya: Aye Allah ke Rasool ﷺ main aap par qurab jaau'n, Allah ki qasam! Mujhe ye pasand nahi hai.

⁶ Saheeh Ibne Hibban V7 P173 H2911, Mustadrak Haakim: 8133

⁷ Saheeh Bukhari, Kitab ul Imaan H13, Musnad Ahmad V20 P394 H13146

⁸ Saheeh Sunan Tirmizi Abwab az Zuhd H2305

Aap ﷺ ne farmaya: Isi tarha log sabhi apni maaon ke liye pasand na kare'nge, Aap ﷺ ne phir poocha: Kya tum ise apni beti ke liye pasand karte ho?

Usne jhat se jawab diya: Aye Allah ke Rasool ﷺ! mein aap par qurban jaau'n, Allah ki Qasm! Mujhe ye pasand nahi hai.

Aap ﷺ ne farmaya: Log bhi zina ko apni betiyo'n ke liye pasand nahi kare'nge.

Aap ﷺ ne phir farmaya: To kya tum apni bahen ke liye zina pasand karte ho?

Usne jawab diya: Main aap par qurban jaau'n, Allah ki qasm! Main ise pasand nahi karta.

Aap ﷺ ne farmaya: Aur log bhi apni behno'n ke liye ye pasand nahi kare'nge.

Aap ﷺ ne mazeed sawal farmaya: Kya tum apni phuphi ke liye zina ko pasand karte ho? Usne mujhe diya: Mujhe Allah aap par qurban karde, iski qism! Main ise pasand nahi karta.

Aap ﷺ ne farmaya: Aur log bhi zina ko bhi phoophiyo'n ke liye pasand nahi kare'nge.

Aap ﷺ ne isse (mazeed) poocha: Kya tu is kaam ko apni khala ke liye pasand karta hai?

Usne jawab diya: Allah Ta'ala mujhe aap par qurban karde, iski qasam! Main ise apni khala ke liye bhi pasand nahi karta.

Aap ﷺ ne farmaya: Aur log bhi is kaam ko apni khala ke liye pasand nahi kare'nge. Iske baad Aap ﷺ ne apna dast e mubaarak iske sar par rakha aur farmaya:

Aye Allah! Iske gunah moaaf karde, iske dil ko paak karde aur uski sharamgaah ko mehfooz farma.⁹

اللَّهُمَّ اغْفِرْ ذَنْبَهُ وَطَهِّرْ قَلْبَهُ وَحَصِّنْ فَرْجَهُ.

Hazrat Abu Imama رضى الله عنه kehte hain ke uske baad wo naujawaan kisi gunah ki taraf mutawajje nahi hota tha.

Hadees ka mafhum bilkul waazeh hai ke jab tum is ghaleez kaam ko apni maa, bahen, aur beti waghaira ke liye pasand nahi karte to doosro'n ki maa, bahen aur beti ke liye kyou'n-kar pasand karte ho, balke tumhe chaahiye ke har musalman hatta ke har insan ki bahen beti ki izzat ka paas o lehaz rakho, ye hadees Imam Ibne Jareer رضى الله عنه ne bhi riwayat ki aur uske aakhir mein ye izaafa bhi hai:

Chunache jis cheez ko Allah naa pasand karta hai ise tum bhi na pasand karo aur apne bhai ke liye bhi wohi cheez pasand karo jo apne liye pasand karte ho.¹⁰

فَاَكْرَهُ مَا كَرِهَ اللَّهُ وَأَحِبُّ لِأَخِيكَ مَا تُحِبُّ لِنَفْسِكَ.

Qaraeen Ikram! Ye badaa ahem nukra hai aur Hakeem ul Ambiya Hazrat Muhammad Musatafa ﷺ ki ye umda taaleem hai, jisey tamaam logo'n mein aam karne ki zarurat hai. Kaash! Hamare moashre ke wo log jinka kaam hi logo'n ki izzato'n par daaka daalna hai, is farman e Nabawi ﷺ par ghaur kar lete aur logo'n ki izzat o namoos par hamla aawar hone ki bajaaye iski hifaazat karte kyou'nke ye khud unki apni izzat o namoos ki hifaazat ka raasta hai.

3. Shaadi Ka Hukum

Shariyat ne is silsile mein teesra taamiri qadam ye tuhaaya hai ke jab bacche baaligh ho jaaen to goya wo shadi ke marhala mein poho'nch chuke hain. Ab unki shadi kar deni chaahiye, kyou'nke awwalan to ek shadi-shuda shakhs khwah mard ho ya aurat, jab apne shareek e hayat ke saath zindagi guzar raha hoga to iski jinsi shehwat qabu

⁹ Saheeh Musnad Ahmad V36 P545 H22211, Silsila Ahadees as Saheeha 370

¹⁰ Al Fathur Rabbani V16 P17, As Sunan Kubra by Bayhaqi: 18507

mein hogi. Saaniyan jab kabhi jinsi shehwat ka ubhaar hoga to ise poora karne ka halaal raasta maujood hoga. Chunache Rasool Allah ﷺ ne is nukte ki wazaahat karte hue farmaya hai:

Aurat shaitan ki shakal mein saamne aati hai aur shaitan ki surat mein wapaa jaati hai, is liye agar koi shakhs kisi aurat ko dekhe jo ise mutassir kar de to apni biwi ke paas aakar apni zarurat poori kar le kyou' nke is tarha iske nafs mein jo shehwat ubhari hai khatam ho jaaegi.¹¹

إِنَّ الْمَرَأَةَ تُقْبِلُ فِي صُورَةِ شَيْطَانٍ وَتُدْبِرُ فِي صُورَةِ شَيْطَانٍ فَإِذَا رَأَى أَحَدُكُمْ امْرَأَةً فَأَعْجَبَتْهُ فَلْيَأْتِ أَهْلَهُ فَإِنَّ ذَلِكَ يَرُدُّ مِمَّا فِي نَفْسِهِ.

Ek doosri riwyaat mein hai:

Jab tum mein se koi kisi aurat ko dekhe jiska manzar ise mutassir karde to ise chaahiye ke apni biwi ke paas jaae kyou' nke uske paas bhi wohi cheez hai jo iske paas hai.¹²

إِذَا رَأَى أَحَدُكُمْ امْرَأَةً فَأَعْجَبَتْهُ فَلْيَأْتِ أَهْلَهُ فَإِنَّ مَعَهَا مِثْلَ الَّذِي مَعَهَا.

Is amr ki ehmiyat ke pesh e nazar shadi ke silsile mein shariyat ne logo'n ko 3 hidayaat di hain. Aaj unhi hidayaat par amal na karne ki wajah se hamara moashra jinsi beraah raawi ki daldal mein phasta chala jaa raha hai aur main samajhta hu'n ke ladkiyo'n ki baghawat ki bohot badi wajah yehi hai:

1. Shadi ki targheeb aur baaz halaat mein ise waajib qaraar diya hai.
2. Shadi ke muamilaat ko asaan se asaan tar karne ki targheeb di hai.
3. Balooghat ke baad se lekar aakhri umar tak kisi umar mein shadi par pabandi nahi rakhi hai.

Shadi ke baare mein targheeb se mutalliq Allah Ta'ala ka irshad hai:

Tum Mein Se Jo Mard Aur Aurat Be-nikah Hain Inka Nikah Kardo Aur Apne Nek-bakht Ghulamon' n Aur Laundiyo'n Ka Bhi Agar Wo Muflis Ho'nge To Allah Ta'ala Inhe Apne Fazal Se Ghani Kardega Allah Ta'ala Kushadgi Waala Aur Ilm Waala Hai.¹³

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ.

Rasool Allah ﷺ ne naujawaan' n ko mukhaatib karte hue farmaya:

Aye naujawaano'n ki jamaat! Tum mein jo sahib e istetaa-at ho wo shadi karle, kyou' nke shadi nazare' n neeche rakhne aur sharamgaah ki hifaazat ka zariya hai aur jiske paas shadi ki istetaa-at na ho, ise roza rakhna chaahiye, ys iski shehwat ki tezi ko kamzor kardega.¹⁴

يَا مَعْشَرَ الشَّبَابِ! مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ.

Hadees ka mafhoom bilkul waazeh hai ke sahdi insan ke liye badd-nigaahi (jo shehwat ki ibtedaai manzil hai) aur Zina (jo shehwat ki aakhri manzil hai) se bachaao ka zariya hai.

Rasool Allah ﷺ ne ladkiyo'n ke auliyaa e umoor ko bhi yehi hukum diya hai:

Jab tumhare paas (tumhari ladki ka haath maangne ke liye) koi aisa shakhs aajaae jiske deen o akhlaaq se tum raazi ho to ise apni ladki ki shadi kardo, agar tum logo'n ne aisa nahi kiya to zameen mein fitna o fasaad hoga.¹⁵

إِذَا آتَاكُم مِّن تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَرَوْجَهُوهُ، إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةً فِي الْأَرْضِ وَفَسَادٌ عَرِضٌ.

¹¹ Saheeh Muslim, Kitab un Nikahaah: H1403 (3407), Musnad Ahmad V22 P407, H14537

¹² Saheeh Sunan Tirmizi, Abwaab ar Raza: H1158, Al Silsilah As Saheeha: 235

¹³ Surah Nur: 32

¹⁴ Saheeh Bukhari: Kitab an Nikah, H5066 & Saheeh Muslim: 1400 (3398)

¹⁵ Hasan, Sunan Tirmizi: Abwab an Nikah, H1074 & Ibne Majah: 1967

Yaane tumhari nazar deen par na rahi aur tum duniyavi mafaad par nazare'n jamaae rahe to bohut si aurte'n aur mard be-nikah reh jaae'nge jisse moashre mein be-raah rawee, zina bil jabr, jins parasti aur aghwa ke waqeaat kasrat se pesh aae'nge aur aahista aahista moashra qatal o gharat giri ka bazaar ban jaaega.

Aaj har deeda ibrat nigah rakhne waala shakhs mushaheda kar raha hai ke jabse musalman'n ne is irshad e Nabawi ﷺ se rugardaani ki hai us waqt se moashre mein Zina, Gharse faraar aur Waledain se baghaawat ke waqeaat kasrat se pesh aarahe hain.

Shadi se mutalliq islam ne doosri hidayat ye di hai ke fuzool kharchi aur ghair-zaroori akhrajaaat se parhez kiya jaae, zaujain ya unke auliya e umoor ko is baat ki talqeen ki gai hai ke ek doosre se aisa mutaalba na kare'n jo uske liye bojh ho. Rasool Allah ﷺ ka irshad hai:

Behtareen nikah wo hai jo sabse ziyaada asaan ho.¹⁶

خَيْرُ النِّكَاحِ أَيْسَرُهُ.

Nez farmaya:

Kisi aurat ki mangni ka asaan hona, meher ka halta hona aur rahem ka asaan hona¹⁷ iske baabarkat hone ki daleel hai.¹⁸

إِنَّ مِنْ يُمْنِ الْمَرْأَةِ تَيْسِيرَ خَطْبَتِهَا وَتَيْسِيرَ صَدَاقِهَا وَتَيْسِيرَ رَحِمِهَا.

Iske bar-aks jis aurat ki mangni aur shadi par jis qadar ziyaada kharch ho, hamal aur wilaadat ke mauqe par pareshan kun ho, wo uske siyah-bakht hone ki daleel hai, jaisa ke khud raawi e hadees Hazrat Urwah bin Zubair رضي الله عنه ne iski saraahat ki hai, chunache ye hadees bayan karte hue Unho'n ne farmaya: aur main apni taraf se kehta hu'n ke aurat ki mangni ka mushkil hona, meher ka ziyaada hona aur rahem ka mushkil hona iske siyah-bakht hone ki daleel hai.

Ek aur hadees mein irshad e Nabawi ﷺ hai:

Sabse ziyaada baa-barkat nikah wo hai jo kharch ke lehaaz se asaan ho.¹⁹

إِنَّ أَكْظَمَ النِّكَاحِ بَرَكَهٌ أَيْسَرُهُ مُؤَنَّةٌ.

Aaj har shakhs dekh raha hai ke bataru kharch shadi ke maamle ke mushkil hojaane aur kharch ka bojh²⁰ badh jaane ki wajah se kitne hi naujawaan hai jo ghalat raasta ikhteyar karne par majboor ho gae hain aur kitni hi naujawan ladkiya'n hain, jinho'n ne apne waledain aur khandaan se baghawar karke faraar ikhteyar kar liya hai. Ya phir "call girl" ka role adaa kar rahi hain, alaawa azeen khufiya ishq o moaasheqa, zina, lawaatat, sahaaq (chapti ladaana) aur deegar ghair akhlaaqi umoor o ghair fitri af-aal hamare moashre ka hissa ban chuke hain, isme bohut badaa dakhil shadi ke maamle ka mushkil aur mehnga hona hai.

Shadi ke silsile mein shariyat ne teesri hidayat ye di hai ke islam mein balooghat ke baad shadi ke liye kisi waqt aur umar ki qaed nahi hai aur naahi ye koi shart hai ke ek baar to shadi karli jaae, lekin jab chand saalo'n ke baad ek do bacche ho jaae'n aur biwi ka inteqaal ho jaae ya kisi wajah se biwi azwaaji talluqaat ke qaabil na rahe to dobara shadi na ki jaae. Nahi! Aisa hargiz nahi hai, balke Islam ne shadi ke baare mein khuli azaadi di hai ke hasb

¹⁶ Saheeh, Sunan Abu Dawood: Kitab an Nikah, H2117, Saheeh ibne Hibban: 4072

¹⁷ Hasan, Musnad Ahmad: V41 P27, H24477 & Ibne Hibban: 4095

¹⁸ Isse muraad hamal o wilaadat mein sahoolat aur asaani hai.

¹⁹ Musnad Ahmad V41 P75, H24529 & Shobul Imaan: 6146 bariwayat Ayesha رضي الله عنها riwayat agarche sanadan Zaef hai, lekin saabeqa dono hadeeso'n se iski taaed hoti hai, is liye isse istefaada kiya gaya hai.

²⁰ Ye aisa mauzoo hai jiske nuqsanaat ko aaj moashre ka har fard mehsoos kar raha hai aur hukumati sateh par bhi uske khilaf koshishe'n ho rahi hain, jaise Saudi Arab mein baaz qabaail ke yaha'n meher ki

raqam khaas taur par muqarrar hai ke isse ziyaada nahi diya jaa sakta, Pakistani hukumat ne khule aam aur madaan mein dawar e walima par pabandi lagaadi hai waghaira waghaira.

Leikin fil-waaqea mas-ala ka asal hal ye hai ke har shakhs apne zameer ko awaaz de aur moashre mein aisee rusumaat ki wajah se aane waali kharabiyo'n ke nataaej par tawajjo de to islaah bohut asaan ho sakti hai. Ye baat saheeh hai ke ye kaam itna asaan nahi hai, lekin phir bhi kisi ko to pahel karni hogi, agar ahle ilm hazrat aur moashre ke sar-karda log aagey badhe'n to kaam asaan ho jaata hai, kyou'nke aam logo to chaahe'n na chaahe'n. Peeche chal padte hain misaal nahi ban sakte.

e zarurat o haajat har shakhs khwah wo apni umar ke kisi bhi hisse mein ho shadi kar sakta hai, balke ise shadi kar leni chaahiye. Kyou'nke isme tarfain ki iffat o paakdamani hai, albatta ye zaruri hai ke shadi ke adaab o wajibaat ko mahooz rakha jaae.

Allah Tabaarak o Ta'ala ka irshad hai:

Tum Mein Se Jo Mard Aur Aurte'n Be-nikah Hain Inka Nikah Kardo Aur Apne Nek Bakht Ghulamo'n Aur Laundiyo'n Ka Bhi. Agar Wo Muflis Ho'nge To Allah Ta'ala Unhe Apne Fazal Se Ghani Kardega, Allah Ta'ala Kushadgi Waala Aur Ilm Waala Hai.²¹

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنَّ يَكُونُوا فُقَرَاءَ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Is ayat mein har aise shakhs ki shadi kar dene ka hukum hai jiske saath iska rafeeq e hayat nahi hai, khwah wo mard ho ya aurat, khwah wo pehle se shadi shuda ho ya kuwaara, yaha'n na to kisi umar ki qaed hai naahi waqt ki, balke har us shakhs ke liye shadi ka hukum hai jo iska zaruratmand ho aur uske saath iska rafeeq e hayat naa ho. Mazeed is baat ki bhi wazaahat hai ke foqar o ghurbaat ko is baare mein haael nahi hona chaahiye, balke Allah Ta'ala par etemaad karke har saaheb e haajat ko ye qadam uthaa lena chaahiye. Aen mumkin hai ke Allah Ta'ala shadi ki barkat se iske foqar o faaqa ko maldaari aur kushadgi mein tabdeel karde.

Iski taa'eed Rasool Allah ﷺ ke is farman se bhi hoti hai:

3 qism ke log wo hain jinki madad Allah Ta'ala par waajib hai.

- Allah ki raah mein jihaad karne waala.
- Shadi karne waala jo iffat o paak baazi ka khwaha'n ho.
- Aur wo Ghulam jo apna badal e makaatib adaa karna chaahata ho.²²

ثَلَاثٌ كُلُّهُمْ حَقٌّ عَلَى اللَّهِ عَوْنُهُ:
الْمَجَاهِدُ فِي سَبِيلِ اللَّهِ،
وَالنَّاكِحُ الْمُسْتَعِفَّ،
وَالْمُكَاتِبُ الَّذِي يُرِيدُ الْأَدَاءَ.

Ham apne aslaaf ki zindagi dekhte hain to maloom hota hai ke wo is baare mein bilkul hi saadah waarid hue the, khususan is ummat ka sabse afzal halqa, Sahaba Ikram (Rizwan) ke yaha'n na koi takleef thi aur naahi shadi ke baare mein koi haya ma'ane thi, na kisi umar o waqt ka lehaaz rakhte the. Balke hasb e haajat o zarurat shadi ke liye qadam badha dete the, kyou'nke unke nazdeek ahem cheez apni izzat o asmat aur deen ki hifaa'at thi. Is liye unke yaha'n baghair kisi khaas majburi ke kisi shakhs ka baghair shadi ke zindagi guzaarna bade aeb ki baat samjhi jaati thi. Balke har aisa shakhs khwah wo mard ho ya aurat jo qudrat ke bawajood shadi na karta tha wo mashkook nigaaho'n se dekha jaata tha, chand namoone mulaheza ho'n:

- Mash-hoor taabai Hazrat Saeed bin Jubair رضى الله عنه kehte hain ke Hazrat Abdullah bin Abbas رضى الله عنه ne mujhse poocha ke tumne shadi karli? Maine jawab diya: Nahi. Hazrat Abdullah bin Abbas رضى الله عنه ne farmaya: Tumhe chaahiye ke tum shadi kar lo kyou'nke is ummat ka sabse afzal shakhs (yaane Rasool Allah ﷺ) sabse ziyada biwiyo'n waale the.²³
- Hazrat Abdullah bin Masood رضى الله عنه kehte the ke agar meri umar ka ek din bhi baaqi ho to main chaahunga ke is raat bhi meri koi biwi ho.²⁴

²¹ Surah Nur: 32

²² Hasan, Musnad Ahmad V12 P379, H7416 & Ibne Majah: 2518

²³ Saheeh Bukhari: Kitab an Nikah, H5069, Sunan Saeed bin Mansoor: 494

²⁴ Musannaf ibn Abi Shaiba: V4 P129, Musannaf Abdur Razzaq V6 P170

- c. Ibrahim bin Maisrah kehte hain ke mujhse taous ne kaha: Tum shadi karlo warna main tumhare baare mein wohi kahu'nga jo Abu Az Zawaaed se Hazrat Umar رضي الله عنه ne kaha tha, Hazrat Umar رضي الله عنه ne kaha tha ke tumne shadi nahi ki to iske ma'ane ye hai ke yaa to tum mardaana taaqat nahi rakhte ya phir gunah karte ho.²⁵

Kutub e hadees aur salaf ki seerat o taraajib mein is qism ke aqwaal kasrat se paae jaate hain, jinke tafseeli zikar ki yaha'n zaroorat nahi hai. Yaha'n sirf ye waazeh karna hai ke Islam mein balooghat ke baad shadi ke liye kisi umar aur waqt ki qaed nahi. Balke saara maamla haajat o zaroorat aur istetaa-at par munhasir hai.

Badqismati se in waazeh talimaat ke bawajood hamare yaha'n log 2 ahem ghalatiya'n karte hain, jinke nateeje mein moashra buri tarah fahhashi o buraai ki daldal mein phasta jaa raha hai:

1. Mard o Aurat ki shadi mein ghair mamuli takheer se kaam liyaa jaata hai, chunache agar koi ladi 20 saal ki umar mein aur ladka 23-24 saal ki umar mein shadi kar leta hai to log ye kehte hain ke usne shadi karne mein jaldi se kaam liya hai, balke walidain umoomi taur par is umar mein apne baccho'n ki shadi ke baare mein sochte hi nahi. Mujhe ek 19 saala ladki ke baare mein maloom hua hai ke usne ghar waalo'n se shadi ki khwahish zahir ki to iske ghar waalo'n par to goya qiyaamat toot padi, sabne sakht naraazi ka izhaar kiya, isse baat karna tark kar diya aur ek bhai ne to ise maarna chaaha aur kehne laga ke 30-30 saal ki ladkiyan padi hain aur wo shadi nahi kar rahi hain aur tu kal ki bacchi shadi karna chaahati hai!

Subhaanallah! Dekhe'n ke moashra kis etebaar se soch raha hai?

Qaraeen Ikram! Is takheer ka ek mantiqi, fitri aur waazeh nateeja ye hai ke naujawaan khwah mard ho ya aurat, agar wo shadi mein takheer kar raha hai to iska matlab ye hai ke wo apni fitri zarurat poori karne ke liye koi ghalat raasta ikhteyar kar raha hai, khwah iski koi bhi soorat ho ya apni fitri zaroorat ko dabaa kar sehat ka kabaad kar raha hai aur ye dono hi khatarnaak hain.

Qareen Ikram! Ye mera zaati khayal nahi, balke ghair Muslim danishwar aur naujawaan'n ke muamilaat se dilchaspi rakhne waale hazraat bhi iska iqraar karte hain. Chunache mashhoor Hindi akhbaar "Dainik Jaagran" jo Hindustan ke mutaddid shehro'n se shaaya hota hai. Iske 28th October 2006 ke shumare mein ek mazmoon shaaya hua tha, jiska unwaan tha. "Der se shadi: is mazmoon ki likhne waali khatun hain jinka naam "Simla Patil" mazkoor tha. Is mazmoon mein der se shadi aur uske asbaab se mutalliq is khatoon ne badi qeemti guftagu ki thi, der se shadi ke mutaddid asbaab ka zikar hai, jin mein sabse pehla sabab ye mazkoor hai ke ziyada naujawaan ladke ladkiya'n kam umar hi mein jinsi talluqaat qaaem kar chuke hote hain aur jab azaadi se unhe apni shehwaat raani ki jagah mil jaati hai to shadi ke bandhan mein bandhna kyou'n gawaara kare'nge?²⁶

- a. Shadi ke baare mein doosri ghalati ye hoti hai ke agar koi mard ya aurat 40 saal ke qareeb ho aur uska shareek e hayat wafaat paa jaae to uske liye shadi karna bohot badaa aeb samjha jaata hai, hatta ke khud iske maa baap aur bhai waghaira ise pasand nahi karte, jabke shadi se bachne ki wajah se bohot bure nataaej saamne aate hain, jin mein se 2 nateeje bohot aam hain:
 - i) Akhlaqi buraiyo'n ki kasrat, khaas kar mardo'n ki taraf se, chunache Bahu, Beti aur deegar mohrim ke saath zina ke jo ghinaaune waqeaat pesh aarahe hain, agar aap in waqeaat par ghaur kare'n to umoomi taur par aapko aise log mile'nge ke zaani ki haalat bil umoom 2 surato'n se baahar na hogi:
 - a) Awwal: Iski biwi ka inteqaal ho gaya aur isne doosri shadi nahi ki.

²⁵ Sunan Sayeed bin Mansoor: 491 & Musannaf Abdur Razzaq V6 P170

²⁶ Dainik Jaaran, Saturday 28th October 2006, Zameema Banaam Sangeeni P1-3

- b) Duwwam: Basaa auqaat aisa hota hai ke biwi qurbat nahi chaahti, jabke khawind mein quwwat aur taqaaza maujood hota hai.

Aur ye bhi waazeh rahe ke hamare moashre mein tadaad e azwaaj ek naqaabil e moaafi jurm samjha jaata hai.

2. Zehni Uljhan aur nafsiyati amraaz:

Sach farmaya Khaaliq e Kaaenaat ne:

Aur Uski Nishaniyo'n Mein Se Hai Ke Tumhari Jins Se Biwiya'n Paeda Kee'n Taa-ke Tum Unse Sukoon Pao'n Usne Tumahre Darmiyan Mohabbat Aur Hamdardi Qaaem Kardi, Yaqeenan Ghaur o Fikr Karne Waalo'n Ke Liye Is Mein Bohot Si Nishaniya'n Hai.²⁷

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا
وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

Saudi Arab ke ek mashhoor akhbaar "Ar Riyadh" mein Germany aur Misr ke tehqiqaati shobo'n ke hawaale se ek report chapi hai, jisse mere saabeqa daawe ki taaeed hoti hai. Chunache is tehqeeq mein mazkoor hai ke jo log apni shareek e hayat ke saath zindagi guzarte hain khwah mard ho'n ya aurat unki nafsiyaati sehat un logo'n ke muqable mein kahee'n acchi hoti hai, jo akele zindagi guzargte hain, is tehqeeq mein mazeed ye bhi mazkoor tha ke shadi jis qadar jald ki jaae, Blood Pressure, Heart Problem, Damaaghi bimaari ka ehtemaal isi qadar kam hota hai.²⁸

²⁷ Surah Rom: 21

²⁸ Jareeda Ar Riyaadh, dated: 19th Shaban 1427, mutaabiq 12th September 2006 ka aakhri safha

3. Fawaahish o Munkiraat Ki Ashaa-at Par Pabandi

Kisi bhi moashre mein akhlaaqi buraiyo'n ke aam hone ka ek bohot badaa sabab ye hota hai ke is moashre mein Zina aur uske mutalleqa mawad aur khabro'n ko aam kiya jaata hai, shaher ke kisi goshe mein agar koi bura kaam ho raha ho to moashre mein is khabar ko aam kiya jaae aur bimaar dil logo'n ko iski ittela di jaae. Quran e Majeed ki istelaah mein is cheez ko "Ishaa-at e Faahesha" se ta'abeer kiya gaya hai.

Insan ki fitrat kuch aisee waaqe hui hai ke jab kabhi koi aisee khabar sunta hai jo iske khwahish ke muafiq hoti hai to jaae-khabar tak poho'nchne aur uske baare mein malumaat haasil karne ki koshish karta hai. Is wajah se dekha jaata hai ke agar koi aurat irtekaab e faahesha se mashoor hoti hai to har bimaar dil uski taraf maael hota hai aur uski gali tak poh'nchna chaahta hai, isi liye Quran e Majeed ne ashaa-at e faahesha par sakht nakeer ki hai aur uske murtakib ko dardnaak azaab se daraaya hai, chunache Irshad e Baari Ta'ala Hai:

Jo Log Musalmaano'n Mein Buraai Phaelaane Ke Aarzumand Rehte Hain Unke Liye Duniya o Aakhirat Mein Dardnaak Azaab Hai, Allah Ta'ala Sab Kuch Jaanta Hai Aur Tum Kuch Bhi Nahi Jaante.²⁹

إِنَّ الَّذِينَ يُجْبُونَ أَنْ تَشِيْعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ.

Sirf isi ek ayat se andaaza lagaaya jaa sakta hai ke aisee khabre'n ya mawaad jin mein fahhashi o behayaai ki aam dawat ho, ise logo'n mein aam karna shariyat ki nazar mein kitna badaa jurm hai ke unhe is duniya o aakhirat dono jagah dardnaak azaab ki dhamki di gai hai.

Is amr ki mazeed wazaahat karte hue Rasool Allah ﷺ ne farmaya:

Aye Wo Logo! Jinho'n ne zubaan se imaan laane ka iqraar to kiya hai, lekin abhi imaan dil mein dakhil nahi hua. Suno! Musalmaano ki gheebat na kiya karo aur naahi unke oyuoob talaash karo, kyou'nke jo shakhs musalmaano ke oyuoob ko talash karta hai Allah Ta'ala bhi iske aeb talaash karne lage ga. Aur (jaan lo!) jiske aeb Allah Ta'ala ne talash kiye, ise iske ghar mein ruswa karke rakh diya.³⁰

يَا مَعْشَرَ مَنْ آمَنَ بَلِيسَنِهِ وَلَمْ يَدْخُلِ الْإِيمَانُ قَلْبَهُ لَا تَتَّبِعُوا الْمُسْلِمِينَ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ فَإِنَّهُ مَنْ اتَّبَعَ عَوْرَاتِهِمْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ وَمَنْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ فِي بَيْتِهِ.

Maqsad ye hai ke jab kisi musalman ka aeb haq ho ya naahaq, logo'n ke saamne bayan hoga to awwalan ek musalman ki izzat pamaal hogi, saaniyan mareez dil aur kamzor imaan log in buraiyo'n ki taraf maael ho'nge.

Hazrat Ali ؑ ne farmaya: Fahash guftagu karne waala aur ise logo'n mein pahilaane waala dono gunah mein baraabar ke shareek hain.³¹

Hazrat A'ata ؓ ka qaul hai: Ke jo shakhs zina se mutalliq baate'n logo'n mein aam kare ise sazaa deni chaahiye.³²

Hazrat Shabeel bin Auf ؓ kehte hain ke jo shakhs fahash bato'n ko aam kare, wo isi tarha gunahgar hai, jis tarha ke iska alal elaan irtekar karne waala gunahgar hai.³³

In nusoos se waze hota hai ke zina aur isse mutalliq bato'n ki ashaa-at ke mutalliq islam ki talimaat kya hain aur islam ne is par kis sakhti ke saath nakeer ki hai, kyou'nke insan ki fitrat hai ke jab zina ya isse mutalliq guftagu

²⁹ Surah Nur: 19

³⁰ Saheeh, Sunan Abu Dawood: Kitab al Adab, H4880 & Musnad Ahmad: V33 P20, H19976

³¹ Saheeh, Al Adab al Mufrad, H324

³² Saheeh, Al Adab al Mufrad: 326

³³ Saheeh, Al Adab al Mufrad: 325

sunta hai to iske jinsi jazbaat josh mein aate hain aur jab kisi fahesha aurat ke baare mein ya kisi burai ke adde ke baare mein khabar paata hai to fitri taur par ba-taqaza e shehwaat uski taraf maael bhi ho jaata hai.

Yehi wajah hai ke islam ne har is amal ko najaaez o haraam qaraar diya hai, jo burai phailne ka sabab banta hai, jaise sharab, mausiqi, aur be-pardagi waghaira aur yehi wajah hai ke Quran ne musalman aurto'n ko ghair muslim aur jin aurto'n ke kirdar ka ilm na ho aisee aurto'n se bhi apni zeenat chupaane ka hukum diya hai.³⁴ Aur isi wajah se Rasool Allah ﷺ ne hijdo'n ko gharo'n se nikal dene ka hukum diya hai, chunache Saheeh Bukhari mein hai ke ek martaba Rasool Allah ﷺ Hazrat Umme Salma (رضي الله عنها) ke ghar majood the, ke Aap ﷺ ne ek hijde ko kehte hue suna jo Hazrat Umme Salma (رضي الله عنها) ke bhai se keh raha tha ke agar Taif fateh hua to main tumjhe ghilaan ki beti dikhlaau'nga, jisey aagey dekho to isme 4 bal badte hain aur peeche se dekho to 8 bal padhte hain, jab Aap ﷺ ne iski ye guftagu suni to farmaya:

Aaj ke baad ye tumhare paas na aane paae.³⁵

لَا يَدْخُلَنَّ هَذَا عَلَيْكُمْ.

Yaane chu'nke ye shakhs namar hone ke bawajood aurto'n ke maamle mein dilchaspi rakhta hai aur aurto'n ke parde ki baat mardo'n ko batlaata hai, lehaza ye ashaa-at fitna ka sabab ban sakta hai, is liye isse parda karo aur apne paas aane se roko.

Is islami taaleem ke bawajood aaj hamare moashre mein be hayaai o badkaari ko riwaaj dene ka kaam bilkul urooj par hai, mutaaddid idaare is maidan emin munazzaam taur par kaam kar rahe hain aur government ki nigraani mein kaam kar rahe hain.

Hamaare mahol mein jo idaare ishaa-at e fahesha ka kirdar adaa kar rahe hain, unme se baaz ye hai:

- I. Radio aur TV ka idaara, badqismati se ye dono idaare sirf fahahs khabre'n hi nahi balke fahhashi ke amali mazaahir bhi pesh kar rahe hain.
- II. Club, Theater, Cinema Hall aur is tarha ke deegar jaae raqs o surood.
- III. Roznaama akhbaraat, haftawaari aur mahaana magazine (bil-khusoos filmi risaale aur fanni duniya se mutalliq risaale)
- IV. Ab to soorat e haal ye hai ke ek ghairat-mand baap koi akhbaar ya haftawaar aur mahanawar parcha khareedte hue is baare mein baar baar sochta hai ke ise apne ghar mein kis tarha dakhil kare?
- V. Tijarati elanaat khaas kar aurto'n ke khusoosi istemal ki cheezo'n ke elanaat.
- VI. Bade tajjub ki baat hai ke basaa auqaat kisi film mein wo uriyaaniyat aur romansi manzar nahi hota, jaisa manzar tijarati elanaat mein pesh kiya jaata hai. (hairat ki baat hai ke blade ka ishtehaar tak bhi aurat pesh karti hai)
- VII. Filme'n, drame aur serial jo aaj har ghar tak poho'nch chuke hain.
- VIII. Zara soche'n ke jab filmo'n mein aise aise gaane pesh kiye jaae'nge ke: "Jab pyar kiya to darna kya" to ladkiya'n aur ladke apne waledain se baghawat nahi kare'nge to phir unse aur kis cheez ki ummeed ki jaa sakti hai?
- IX. Makhloot taaleem aur ghair sharai nisaab e taaleem waghaira bhi hamare moashre mein ishaa-at e fahesha ka kirdar adaa kar rahe hain.

³⁴ Bohot se logo'n ko ye baat badi ajeeb mehsoos hogi ke ek aurat ka kisi aurat se parda karne ka kya ma'ana hai? Lekin haq ye hai ke Quran e Majeed ka ye hukum badi hikmat par mabni hai, mujhe ek aurat ke baare mein maloom hua jo zachgi ke baad aurto'n ke jism ki maalish kiya karti thi aur har aurat ke jism ki koi aisee alaamat zaroor yaad rakhti jo kisi ais jagah ho jaha'n aam aurto'n ki nazar na poho'nch sakey, jaise

raan waghaira, phir is baat ko jaakar baaz mardo'n ko batlaa deti, jin se iske ghalat talluqaat hote, is tarha wo baat logo'n mein aam ho jaati aur nateeja yaha'n tak poho'nchta ke in pakeeza aur afeefa aurto'n ke shauhar unhe talaq de dete.

³⁵ Saheeh Bukhari: Kitab an Nikah, H5235, Saheeh Muslim: 2181

Qareen Ikram! Zaroorat is baat ki hai ke moashre ke danishwar, ghyoor hazraat is nuqte par ghaur kare'n aur ek pur aman aur paak moashre ki khatir fawaahish o munkiraat ke riwaj dene wlaae idaaro'n ke khilaf uth khade ho'n, warna baqaul ek ghair muslim danishwar ke kuch baeed nahi ke hamara mulk mukammil taur par jinsi beraah raawi aur zina bil jabr ka liye ek tajruba-gaah ban jaaega.

4. Mard o zan ke ikhtelaat par pabandi

Khud mard o zan ka ikhtelaat hi fawahish o razaael ke inteshar aur ladkiyo'n ki baghawat ka ek badaa aur ahem sabab hai, is liye shariyat ne aurat o mard ke ikhtelaat ko haraam aur najaaez qaraar diya hai.

Ikhtelaat ka ma'ana ye hai ke ghair mohrim mard o aurat ka baaham kisi aisee jagah jamaa hona, jaha'n se ek doosre ko dekhna, aapas mein guftagu karna aur choona mumkin ho.

Sunan Abu Dawood waghair mein Hazrat Abu Usaid Ansari رضي الله عنه se marwi hai ke ek baar Rasool Allah ﷺ masjid se bahar nikle to dekha ke raaste mein mard o zan ekatthe chal rahe hain, ye dekh kar Aap ﷺ ne aurto'n se mukhaatib hokar farmaya:

Ek taraf ho jao, kyou'nke tumhare liye raaste ke wast mein chlna durust nahi hai. Tumhare liye raaste ke ek taraf chalna laazim hai.³⁶

اسْتَخِرْنَ، فَإِنَّهُ لَيْسَ لَكُنَّ أَنْ تَحْفَقْنَ الطَّرِيقَ، عَلَيْكُنَّ بِحَافَاتِ الطَّرِيقِ.

Raawi kehte hain ke ye sun lene ke baad aurte'n bilkul ek taraf ho kar diwaar se chimat kar is tarha chalti thee'n ke basaa auqaat inka kapda diwaar se atak jaata tha.

Ek aur hadees emin hai ke Aap ﷺ ne farmaya:

Aurto'n ke liye munaasib nahi ke wo raaste ke bilkul darmiyan mein chale'n.³⁷

لَيْسَ لِلنِّسَاءِ وَسْطُ الطَّرِيقِ.

Is fauri hukum ke baad Rasool Allah ﷺ ne masjid se nikalte waqt aurat o mard ko ikhtelaat se bachaane ke liye do (2) mazeed qadam uthaae.

Awwal: Masjid ke ek darwaze ko aurto'n ki amad o raft ke liye khaas kar diya.

Chunche Imam Abu Dawood رحمته الله apni kitab As Sunan mein baab baandhte hain (Baab Etezaal An Nisaa Fil Masaajid A'an Rijaal) Yaane masjido'n mein aurto'n ka mardo'n se alag thalag rehne ka byaan. Phir iske tahat ek hadees naqal karte hain ke Rasool Allah ﷺ ne farmaya:

Agar is darwaaze ko ham aurto'n ke liye khaas kar de'n (to behtar hai).³⁸

لَوْ تَرَكْنَا هَذَا الْبَابَ لِلنِّسَاءِ.

Hazrat Nafe bayan karte hain ke ye farman Nabi ﷺ se sun lene ke baad Hazrat Abdullah bin Umar رضي الله عنه apni wafaat tak is darwaaze se dakhil nahi hue.

Doowam: Mard o zan ko ikhtelaat se bachaane ke liye Aap ﷺ ne doosra qadam ye uthaaya ke Aap ﷺ khud namaz se farigh hone ke baad kuch der ke liye apni jagah baithe rehte aur mardo'n ko bhi hidayat dete ke wo bhi kuch der baith kar uthe'n taa-ke aurte'n apne gharo'n ko wapas jaa sake'n aur raaste mein dono jinso'n ka ikhtelaat na hone paae.

³⁶ Hasan, Sunan Abu Dawood: Kitab al Adab, H5272

³⁷ Hasan, Saheeh Ibne Hibban: 4601, Silsilah As Saheeha: 856

³⁸ Saheeh, Sunan Abu Dawood: Kitab as Salah, H462

Chunache Hazrat Umme Salma ؓ bayan karti hain ke ahed e Nabawi ؓ mein jab aurte'n namaz se farigh hoti to fauran uth khadi hoti'n, Rasool Allah ؓ aur Aap ke saath namaz padhne waale mard kuch der apni apni jagah baithe rehte, jab Rasool Allah ؓ apni jagah se uth jaate to mardo'n ki jamaat bhi uth khadi hoti.³⁹

Saheeh Bukhari ki ek aur riwayat mein hai ke Rasool Allah ؓ jab namaz se salam pherte to aurte'n apne gharo'n ke liye wapas ho jaate'n aur Aap ؓ apni jagah se uthne se pehle pehle wo apne gharo'n ko poho'nch chuki hoti.⁴⁰

Is hadees ki sharah karte hue Hafiz ibne Hajar ؒ likhte hain: Is hadees mein ek ahem faaeda ye bhi hai ke gharo'n ki baat door ki hai, raasto'n mein bhi mard o zan ka ikhtelaat naapasandida cheez hai.⁴¹

Qareen Ikram! Qaabil e ghaur muqam hai ke jab masaajid aur unki taraf aane jaane waale raasto'n ke baare mein ye hukum hai jaha'n har shakhs khaalis ibaadat ke jazbe se aata hai to doosri aam jagahe'n. Jaha'n sharm o haya ki koi qaed nahi hoti, ikhtelaat e mard o zan kis tarha jaaez ho sakta hai? Aaj hamare mahol mein zina ke aam hone ka ek bohot badaa Sabab School, college, daftar aur bazar waghaira mein mard o zan ka ikhtelaat hai. Balke agar banazar ghaaer dekha jaae to ishq o masheqa aur zina bil jabr ke waqeaat ka bohot badaa sabab mard o zan ka ikhtelaat hai. Khaas kar school, college, daftar aur wasaael naqal o harkat mein ikhtelaat to akhlaaqi buraiyo'n ke alaawa aur bhi bohot si kharabiyo'n ka sabab banta hai. Yehi wajah hai ab ghair muslim danishwar khususan Europe ke log uske khilaf awaaz uthaana shuroo kar chuke hain aur apni hukumato'n se mutaalba kar rahe hain ke khusoosi taur par taaleem gaaho'n aur daftaro'n mein mard o zan ke ikhtelaat par paabandi lagaai jaae.⁴²

Ek Hindi magazine mein ek islaahi mazmoon chapaa, jisme mazmoon nigar K. K. Gupta ne muashte ko is taraf mutawaaje karna chaaha tha ke aaj hamara mulk jo zina bil jabr ke liye ek tajruba gaah banta jaa raha hai uski taraf jald tawajjo dene ki zarurat hai. Warna mulk tabaahi ke dahaane par khada hai. Mazmoon nigar ne bataur e misaal kai waqeaat ki taraf ishaara kiya tha, agar in waqeaat ke asbaab par ek taeraana nazar daali jaae to har shakhs ye iqraar karne par majboor hoga ke ye waqeaat school, sadko'n aur wasaael o harkat mein ikhtelaat ke nateeje mein roonuma hue hain.⁴³

Haasil kalaam ye ke zarurat hai ke moashre ke ghairatmand, danishwar hazraat, aur samaaji karkun is taraf tawajjo de'n aur apni nasal ko gandagi mein maloos hone se bachaae'n.

³⁹ Saheeh Bukhari: Kitab al Azan, H866

⁴⁰ Saheeh Bukhari: Kitab al Azan, H850

⁴¹ Fathul Baari V3 P336

⁴² Majalla al Muslimoon: Adad 118, dated Ramadan 1407H, mutaabiq 9th May 1987, nez dekhiye: angrezi maahir e taaleem o tarbiyat Bewerli

Show ki kitab ka arbi tarjuma banaam Al Gharb Yataraaje A'an Allah

Ta'ala Taaleem Al Mukhtalat, tarjuma: Dr. Wajeeya Hamd Abdur Rahman

⁴³ Anokhi Kahaaniya'n: Adad 47, 2006 P22 aur uske baad

5. Khilwat Par Paabandi

Fawahish o munkiraat ki rok thaam ke liye shariyat ne ek qadam ye uthaaya hai ke koi bhi mard kisi ajnabi aurat ke saath tanhai ikhteyar na kare. Ye tanhaai khwah kitne hi paak maqsad ke liye ho. Shariyat ise jaaez qaraar nahi deti. Ulmaae shariyat ise “khalwat” se ta’abeer karte hain.

Rasool Allah ﷺ ne mutadid ahadees mein khalwat se sakhti se mana farmaya hai, chunache ek hadees mein hai:

Koi bhi mard kisi (ajnabi) aurat ke saath khalwat ikhteyar na kare, illa ye ke is aurat ke saath iska koi mohrim ho aur koi bhi aurat baghair mohrim ke safar na kare.⁴⁴

لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا وَمَعَهَا ذُوْمَحْرَمٍ وَلَا تُسَافِرُ الْمَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ.

Sahihain ki ek aur hadees mein hai:

Aurto’n ke paas (tanhai mein) jaane se bacho, ye sun kar ek Ansari Sahabi ne sawal kiya ke aye Allah ke Rasool ﷺ ke baare mein kya hukum hai? Aap ﷺ ne farmaya: محرمات hai.⁴⁵

إِيَّاكُمْ وَالذُّخُولَ عَلَى النِّسَاءِ فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: يَا رَسُولَ اللَّهِ! أَفَرَأَيْتَ الْحَمُومَ؟ قَالَ: الْحَمُومُ الْمَوْتُ.

Arbi zuban mein محرماتse muraad shauhar ke qreebi rishtedaar hote hain, jaise devar, jeth, shauhar ka chacha aur chachazaad bhai waghaira. Chu’nke un logo’n ke baare mein parda se mutalliq laparwaahi bartee jaati hai jiske bade khatarnaak nataaej saamne aate hain. Is liye khusoosi taur par unse mutalliq sawal hua aur sakht lehje mein isse mana kiya gaya.⁴⁶

Ek aur hadees mein irshad e Nabawi ﷺ hai:

Aur jo shakhs Allah Ta’ala aur yaum e aakhirat par imaan rakhta hai ise chaahiye ke wo kisi aurat ke saath baghair iske kisi mohrim ke hargiz khalwat ikhteyar na kare, kyou’nke jab bhi koi mard o aurat khalwat mein hote hain to inka teesra shaitan hota hai.⁴⁷

وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَخْلُونَ بِامْرَأَةٍ لَيْسَ مَعَهَا ذُو مَحْرَمٍ مِنْهَا، فَإِنَّ ثَالِثَهُمَا شَيْطَانٌ.

In ahadees ki buniyad par ulama ka ittefaaq hai ke kisi bhi ajnabi aurat se khalwat ikhteyar karna haraam aur najaaez hai.⁴⁸

Ye khalwat khwah kitne hi pakeeza maqasid ke liye ho, shariyat ki nazar mein koi maqsad iske jawaaz ki daleel nahi hai.⁴⁹ Jaise taaleem ke liye khalwat, ilaaj ke liye khalwat aur koi jaaez zarurat poori karne ke liye khalwat, ilaaj ke liye khalwat, khwah kisi ke saath ho, wo peer ho, maulwi ho, doctor ho ya koi aur agar wo aurat ka mohrim nahi hai to ye maqaasid o afraad aur unki qadsiyat iske jawaz ki sanad nahi de sakte. Kya khoob kaha Khaleefa Raashid Hazrat umar bin Abdul Aziz ر.ا.ا. ne Maimoon bin Mehraan se:

Kisi aurat ke saath khalwat ikhteyar na karna, khwah Quran e Majeed ki taaleem hi ke liye ho.

لَا تَخْلُونَ بِامْرَأَةٍ وَإِنْ قُلْتُمْ أَعْلَمُهَا الْقُرْآنَ.

⁴⁴ Saheeh Bukhari: Kitab al Jihad was Sair, H3006 & Saheeh Muslim: H341 (3272)

⁴⁵ Saheeh Bukhari: Kitab an Nikah, H2325 & Saheeh Muslim: 2172 (5674)

⁴⁶ Sharah Muslim by An Nawawi V14 P154 & Fathul Baari V9 P331

⁴⁷ Saheeh Musnad Ahmad: V23 P19, H14651

⁴⁸ Sharah Muslim by An Nawawi: V9 P109 & Fathul Baari: V4 P77. In ahadees mein mohrim se murad hai jiska nikah is aurat se abadi taur par haraam ho. Albatta, jo log waqti taur par haraam hain wo mohrimiyyat mein dakhil nahi hain. Jaise Saali, Biwi ki khaala, Biwi ki bhaanji o

bhateeji aur is tarha ki wo qareebi rishtedaar aurte’n ke biwi ki maujoodgi mein unse nikah jaaez nahi hai. (Fathul Baari: V4 P77 & V9 P233)

⁴⁹ Albatta agar koi nagazee zarurat pesh aajaae to uske liye ye hukum nahi hai, balke khalwat jaaez hogi, albatta is ke liye kuch hudood o quyood hain jinka paas o lehaaz rakhna zaroori hai, jaisa parda ghaz o basar aur dono mein munaasib doori (Sharah Muslim by An Nawawi V9 P190)

Badd-qismati se hamare yaha'n log is silsile mein waazeh taur par ghaflat baratte hain. Khususan dosto'n, mastaro'n, aur doctaro'n ke baare mein khuli laparwaahi bartee jaati hai. Jabke har sahib e ibrat nigah rakhne waala shakhs dekh raha hai ke is laparwaahi ke bohot hi khatarnaak nataaej saamne aate hain. Agar hamme se har shakhs apni yad-daasht ki cassette ko thoda sa peeche kare to iske kaano'n mein aise mutaddid waqeaat pade'nge jo isi khalwat ke nateeje mein roonuma hue ho'nge. علي سبيل المثال

- i. Kitne hi Master hazraat apni shargirdo'n aur masoom ladkiyo'n ki izzat ke saath khel jaate hain. Main ek Haafiz Sahab⁵⁰ ko jaanta hu'n. Ek 13-14 saala ladki ko Quran ki taaleem dete the, ghar waale bhi kehte the ke ye Hafiz Sahab hain aur Quran e Majeed ki taaleem dete hain, is liye unse na koi parda hai aur na koi khalwat o jalwat mein koi farq hai. Lekin chand mahino'n ke baad iska nateeja wohi nikla jo fitri cheez hai, chunache hua ye ke shaitan ne apna kaam kiya aur ek raat dono chup kar nikle aur door shaher jaakar court marriage karli aur aaj apne kiye par sharminda hain. Kyou'nke unki biwi ne jis tarha se waledain se baghawat karke unke saath gunah ka kaam kiya, ab khud unke saath baghawat karke doosro'n ke saath gunah karti hain. Sach hai:

Badd-na Bole Zer Gardu'n Garkoi Meri Sune
Hai Ye Gumbad Ki Sada Jaisee Kahe Wohi Sune

- ii. Ilaaj o ma'aleja ke silsile mein bhi log khalwat ko buraa nahi samajhte, aaj hamare nursing home aur hostpitals ka mahol aisa ban gaya hai ke parda, khalwat aur sharmgah ki taraf dekhna koi aeb nahi samjha jaata, balke jo shakhs ise aeb shumar karta hai, wo bewqaafoof hai, ghair mohazzib aur nadaan tasawwur kiya jaata hai. Chunache nurso'n ki doctor's ke saath khalwat, mard nurso'n ki khtoon nurso'n ke saath khalwat aur mareeza ki doctor ke saath khalwat ek aam aadat ban chuki hai. Halaa'nke is azaadi ke jis qadar bhayanat nataaej saamne aate hain wo kisi bhi baa-ghairat aur saheb e zameer shakhs ko chau'nka dene ke liye kaafi hain, kyou'nke reh reh kar akhbaraat mein aisee khabre'n chapti rehti hain.
- iii. Abhi chand saal qabl ki baat hai ke France ke shaher "Golan" ki rehni waali ek aurat ne rote hue police ke saamne akhbaar nawisiyo'n se kaha ke aaj ke baad se main apni beti ke baare mein kisi par etemaad nahi kar sakti aur duniya ki har maa ko ye paegham deti hu'n ke kisi bhi doctor ke paas apni betiyo'n ko baghair bhai, baap ke, ilaaj ke liye na bheje'n.

Ye ek Ghair Muslim duniya ke bade taraqqi yaafta mulk ki ek maa ki awaaz thee, lekin sawal ye hai ke aakhir isne ye badi azeem baat kyou'n kahi?

Bhaaiyo! Asal mein iske peeche ek ibratnaak haadsa hai. Kaash! Aaj hamare mulko'n ke azad khayal aur apne aap ko mohazzib kehne waale maa baap isse ibrat pakadte.

Hua ye ke is faryaad karne waali maa ki beti ka mahwaari nizaam durust na tha, isne apni maa se surat e haal ka zikar kiya. Maa ne apni beti ko apni family doctor ke paas bheja, doctor puraana waqif kaar tha aur ahle khaana se dostaana maraasim bhi the. Maa ne telephone par doctor se baat ki aur ye bhi taakeed kardi ke wapasi mein ladki ko apni car se ghar poh'ndhade. Chunache ladki doctor ke paas gai, waha'n mareezo'n ki lambi qataar thee, doctor ne ladki ko intezar ke liye kaha, taa-ke mareezo'n se farigh hone ke baad itmenaan se iska muaaina kare, ye koi baais e tadjub baat na thi, lekin shayad doctor ne jaan boojh kar bhi kuch takheer se kaam liya. Jab tamaam mareezo'n se farigh hua to muaaina waale kamre mein ladki ko bulaaya aur muaaina waali chaarpai par let jaane ka hukm diya. Ladki ko kisi bhi qism ka shuba nahi tha, kyou'nke ek to wo family doctor aur doosra ladki ka mu'n bola "Uncle" khulaasa ye ke doctor, ladki ka muaaina karne laga aur ilaaj ke bahaane ladki ki aankh par kapda daal diya, phir ladki ke

⁵⁰ Hamne Hafiz Sahab ki misaal is liye nahi di ke doosre log isse bari hain, hargiz nahi. Balke doosre mastero'n se is qism ki nazeba harkate'n haafiz sahab ke muqable mein kasrat se hoti hain, maqsad ye hai ke jab Hafiz

Sahab o Maulvi Sahab se aisee harkate'n ho sakti hain aur unse khalwat jaez nahi hai to doosre log to badarja e oola is hukm mein aate hain.

saath wo kaam bhi kar gaya jo ladki aur uski maa ke wahem o gumaan mein bhi na tha, ladki ne jab ispar ehtejaaj kiya to doctor ne ise daraaya aur kaha ke agar tumne kisi se ye raaz faash kiya to tumhe qatal kar du'nga. Ladki apne ghar wapas hui, iski haalat dagar-gu'n thee aur is qism ke banawati uncle ke baare mein iske nazariyat badal chuke the, halaa'nke us waqt doctor ki umar 58 saal thi aur wo ek muddat se ahle khaana ke nazdee qaabil e etemaad tha.⁵¹

Hamne sirf ek haadsa bayan kiya hai, jabke is qism ke sen'kdo hadsaat gaahe ba-gaahe akhbaraat ki zeenat bante rehte hain aur jo khabre'n posheeda reh jaati hain, unki tadaad Aalim ul Ghaib wash Shaada hi jaanta hai.

Qareen Ikram! Tajjub is par nahi hai ke is doctor ne apne peshe ka lehaaz nahi kiya, kyou'nke jo kuch hua wo ek fitri amr tha. Tajjub is par hai ke ham log is qism ke waqaaat se ibart haasil nahi karte aur khud log jinke saath ye hadsaat pesh aate hain wo aankhe'n us waqt kholte hain jab inka sab kuch lut chuka hota hai.

- iv. Ikhtelaat o khalwat ki sabse badi aur khatarnaak soorat ghara'n mein ek khandaan ke afraad ya dosto'n ke saath ahle khaana ka ihtelaat aur ghair mohrim se khalwat hai. Jiske ghalat nataaej is kasrat se roonuma hote hain ke bayan se bahar hain. Har sahib e baseerat iska mulaheza kar raha hai ke ghara'n mein ihtelaat aur khalwat ki wajah se devar, Bhabhi, Sali, bahenwai, dost aur dost ki biwi waghair ke saath ghair shara'i aur najaaez talluqaat ke waqaaat kasrat se roonuma ho rahe hain. Hamme se har shakhs aise se'nkdo'n waqaaat ka ilm rakhta hai aur jo waqaaat chupe reh jaate hain unki tadaad maloom nahi kitni hogi? Sach kaha hai, Hindustan mein aurtu'n ke muamilaat se talluq rakhne waali committee ke sadar ne: Ched-chaad, zina bil jabr aur aghwa ke waqaaat is kasrat se police record mein hain to haqeeqat mein kitne ho'nge? Isse iska andaza lagaaya jaa sakta hai.⁵²

Aur jo baate'n sirf jazbaat o khayalaat, nazar aur dil ke gunah tak reh jaati hain iska ilm to sirf Aalim ul Ghaib wash Shaada aur Aleem bizaatis Sudoor ko hai. Lekin ye baat waazeh rahe aur har wo shakhs jo aakhirat ke din par imaan rakhta hai ye dehaan mein rakhe ke ye khayalaat o jazbaat aur inka maamla khatam nahi hua, balke qiyaamat ke din Allah Ta'ala in par bhi logo'n ka muhaseba karega. Irshad e Baari Ta'ala Hai:

Asmaan Aur Zameen Ki Har Cheez Allah Hi Ki Milkiyat Hai, Tumhare Dilo'n Mein Jo Kuch Hai, Ise Tum Zahir Karo Ya Chupaao, Allah Ta'ala Iska Hisaab Tumse Lega, Phir Jise Chaahe Bakhshde Aur Jise Chaahe Sazaa De Aur Allah Ta'ala Har Cheez Par Qaadir Hai.⁵³

لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاِنْ تُبْدُوْا مَا فِيْ اَنْفُسِكُمْ
اَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهٖ اللّٰهُ ۖ فَيَغْفِرُ لِمَنْ يَّشَاءُ وَيُعَذِّبُ مَنْ يَّشَاءُ
وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

- v. Ek raushan khayal driver ko main jaanta hu'n, jo Hindustan ke ek mashhoor shaher mein apni family ke saath rehta tha aur apne chote se ghar mein apni biwi baccho'n ke saath apne ek dost ko bhi rahaesh de rakhi thi. Aapas mein na koi parda tha aur na ihtelaat o khalwat se mutalliq pabandi thi. Kyou'nke ye faqra zuban e zid khaas o aam hai ke "aapas mein parda nahi hota". Kuch dino'n ke baad apni biwi ko apne asli shaher mein ghar banaa kar chod aae aur ghar ka ek hissa apne dost ko bhi uski biwi baccho'n ke saath kiraae par de diya. Choo'ne aapas mein parda pehle hi se nahi tha, is liye unki adam maujoodgi mein khalwat o ihtelaat ke aur bhi mawaaqe faraham hue, phir nateeja wohi zahir hua jo aisee surat mein fitratan zahir hota hai, kuch dino'n ke baad jab hazrat ghar wapas aate hain to dekha ke dost aur biwi ke darmiyan talluqaat kuch aur hi turq ikhteyar kar chuke hain, chunache is par sakht barhami ka izhaar kiya aur apne purine dost ko ghar se nikal diya. Lekin ye kaam us waqt kiya jab maamla bohut aagey badh chuka tha. Chunache ek din aisa hua ke biwi apna saara zewar ghar ke khagazaat, bank mein jamaa shuda raqam lekar apne ashiq yaane shauhar ke is dost ke saath faraar ho gai, jabke apne peeche 3

⁵¹ Saraaq al Fitrah P18-25

⁵² Anokhi Kahaniya'n: 24

⁵³ Surah Baqara: 284

baccho'n aur poore khandaan ko chod diya. Ab wo bechaare bajuz iske aur kya karte jaika ke Akbar Ilahabaadi ne likha hai:

Kya Guzri Jo Ek Parda Ke Adu Ro Ro Ke Police Se Kehte The
Izzat Bhi Gai, Daulat Bhi Gai, Bibi Bhi Gai, Zewar Bhi Gaya

Har shakhs is qissa par ghaur karke ye maloom kar sakta hai ke iska sabse ahem sabab ikhtelaat aur ghair mahram ke saath khalwat hai.

Khulaasa e kalaam ye ke zaahiri o baatini gunaho'n aur akhlaaqi kharabiyo'n se bando'n ko bachaane ke liye Allah Ta'ala ne ikhtelaat o khalwat ko haraam qaraar diya hai, hatta ke baaz ulama ka khayal hai ke wo jaanwar jo aurto'n ke baare mein jinsi jazbaat rakhte hain ya aise ghaleez kaam ke liye unki mashq karaai jaati hai, jaise kutte, bandar waghaira. Unke saath bhi khalwat jaaez nahi hai, isi tarha jo log apne andar baaz maadah jaanwaro'n ke baare mein jinsi jazbaat mehsoos kare'n unke liye aise jaanwaro'n ke saath bhi khalwat jaaez na hogi.⁵⁴

6. Nazar Ki Hifaazat Ka Hukum

Fawaahish o munkirat se bachne ke liye Islam ne Ghadh basar ka hukum diya hai, ghad ke ma'ane hain chupaane aur jhukaane ke. Is tarha ghad basar ke ma'ane hue nazar ko jhukaana aur neechi rakhna.

Maqsood ye hai ke insan har is cheez se apni nazar ko phere aur bachaae rakhe jiska dekhna uske liye jaaez nahi hai. Ulama jab ghad basar nazar neechi rakhne ya nazar bachaae rakhne ka lafz bolte hain to isse umoomi taur par kisi ajnabi aurat ke dekhne se nazar bachaana maqsood hota hai. Choo'nke nazar hi jinsi jazbaat o shehwat aur zina ka pesh kheema hai is liye shariyat ne ise neechi rakhne ka hukum diya hai. Allah Ta'ala farmata hai:

Musalman Mardo'n Se Kaho Ke Apni Nigaahe'n Neechi Rakhe'n Aur Apni Sharamgaaho'n Ki Hifaazat Kare'n Yehi Unke Liye Pakeezgi Hai. Log Jo Kuch Karte Hain, Allah Sabse Baa-khabar Hai aur Musalman Aurto'n Se Kahe'n Ke Wo Apni Nazre'n Neechi Rakhe'n Aur Apni Sharamgaaho'n Ki Hifaazat Kare'n Aur Apni Zeenat Ko Zahir Na Kare'n Siwaae Uske Jo Az Khud Zaahir Hai.⁵⁵

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا.

Yaane musalman mardo'n aur aurto'n dono ko chaahiye ke wo har aise cheez ke dekhne se apni nazar ko bachaae rakhe jiska dekhna unke liye jaaez nahi hai, khaas kar ajnabi aurto'n aur unse mutalleqa cheezo'n ke dekhne se khusoosi taur par bache'n. Jin se jinsi jazbaat mein tehreek o shehwat paeda hoti hai aur insan ke zina mein padne ka khatra hota hai, is liye nazro'n ke neechi rakhne ke hukum ke fauran baad hi sharamgaah ki hifaazat ka bhi zikar hai. Kyounke nazro'n ko neechi na rakhne aur unhe azaad chod dene ka ma'ana ye hai ke maamla sirf nazar baazi tak hi baaqi nahi rahega, balke iska aakhri anjam zina jaise qabeeh aur ghair akhlaaqi fe'l فعل ki soorat mein zahir hoga. Kya khoob hi likha Aalim e Rabbani Imam Ibne Qaiyyim رحمه الله ne ke: Nazar se insan ke dil mein harkat paeda hoti hai, ab agar ise door kar diya to iske baad ki sharam o nadaamat se araam paa gaya, lekin agar isse chutkaara haasil na kiya to yehi cheez was-wasa ki shakal ikhteyar kar leti hai, jiska difa'a karna pehle se ziyaada mushkil ho jaata hai, phir agar ise door kar diya to theek, warna aagey badhkar yehi was-wasa shehwat ki shakal ikhteyar kar leta hai. Agar ab bhi iska ilaaj kar liya to qadre ghaneemat warna yehi badkaari ke iraaade mein tabdeel ho jaata hai. (jiska door karna pehle se kahee'n ziyaada mushkil ho jaata hai) ab agar is iraaade ko khatam kar diya to bohut khoob warna ye iraaada azm ya iraaada jaazma ban jaata hai, jiska door karna mushkil tareen hota hai, balke insan ise amali jamaa pehnaa deta hai.⁵⁶

⁵⁴ Al Ikhteyaraat al Faqhiyah by Shaikh al Islam Ibne Taimiyya رحمه الله عليه P201

⁵⁵ Surah Nur: 30-31

⁵⁶ Allah Ta'ala Tibbiyaan P404

Yehi wajah hai ke ajnabi aurat ki taraf dekhne ko Allah ke Rasool ﷺ ne zina se ta'abeer kiya hai, chunache irshad hai:

Ibne Adam par zina mein se iska hissa likha jaa chuka hai, ji ise laa-mahaala mil kar rahega. Chunache dono aankho'n ka zina dekhna hai, dono kano'n ka zina dehan de kar sunna hai aur lagaawat ki baat cheez zubaan ka zina hai aur hath ka zina hath lagaana hai aur pao'n ka zina najaaez maqsad ke liye chal kar jaana hai, dil badkaari ka iraada aur tamanna karta aur sharamgah ise paaya takmeel tak poh'nchaati hai ya nahi poh'nchaati.⁵⁷

كُتِبَ عَلَى ابْنِ آدَمَ نَصِيْبُهُ مِنَ الزَّانَا مُدْرِكُ ذَلِكَ لَا مَحَالَةَ، فَالْعَيْنَانِ زَنَاهُمَا النَّظَرُ وَالْأُذُنَانِ زَنَاهُمَا الْإِسْتِمَاعُ وَاللِّسَانُ زَنَاهُ الْكَلَامُ وَلِأَيِّ زَنَاهَا الْبَطْشُ وَالرَّجُلُ زَنَاهَا الْخَطَا وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى وَيُصَدِّقُ ذَلِكَ الْفَرْجُ وَيَكْذِبُهُ.

Qareen Ikram! Nazar ke fitne aur uske nuqsanaat hi ke pesh e nazar Rasool Allah ﷺ ne apne Sahaba (Rizwan) ko khusoosi taur par isse mana farmaya aur uski hifaazat par bade ajar ki bashaarat di hai. Chunache ek jagah irshad hai:

Aye Ali! Pehli nazar ke baad doosri nazar na daalna kyou'nke pehli (be ikhteyar padne waali nazar) to tumhare liye moaaf thi, albattha doosri jaaez nahi hai.⁵⁸

يَا عَلِيُّ! لَا تُتَّبِعِ النَّظْرَةَ النَّظْرَةَ فَإِنَّا لَكَ الْأُولَى وَلَيْسَتْ لَكَ الثَّانِيَةُ.

Yaane pehli nazar jo kisi ajnabi aurat ya iski zeenat par padi, choo'nke wo baghair qasd o iraada ke the is liye Allah ki taraf se ispar koi muakheza nahi, lekin agar tumne is par apni nazar jamaadi ya dobaara ise dekhne ki koshish ki to ye tumhare liye jaaez nahi, kyou'nke ye tumhare ikhteyar se hai aur is par gunah hai.

Is tarha ek baar Hazrat Jareer bin Abdullah Baahili رضى الله عنه ne achaaanak padh jaane waali nazar ke baare mein sawal kiya to Aap ﷺ ne farmaya: Aise muqe par apni nazar pher lo.⁵⁹

Nazar neechi rakhne ki fazeelat bayan karte hue Aap ﷺ ne irshad farmaya:

3 qism ki aakh'n aag ko na dekhe'ngi: 1. Wo aankh jisne Allah ke raaste mein pehredaari ki hogi. 2. Wo aankh jo Allah ke khof se roi hogi. 3. Wo aankh jo Allah ki haraam karda cheezo'n ko dekhne se ruki hogi.⁶⁰

ثَلَاثَةٌ لَا تَرَى أَعْيُنُهُمُ النَّارَ عَيْنٌ حَرَسَتْ فِي سَبِيلِ اللَّهِ، وَعَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللَّهِ، وَعَيْنٌ كَفَّتْ عَنْ مَحَارِمِ اللَّهِ.

Khulaasa ye ke fawaahish o munkirat par rok thaam ke liye zaroori hai ke nazar ki hifaazat ki jaae, kyou'nke ye wo pehle darwaaza hai jo zina ki taraf khulta hai.⁶¹ Aur jinsi beraah raawi ka sabse pehle ilaaj nazari hifaazat hai. Kya khoob kaha hai: Jinsi uloom ke mair aur jinsi dawao'n par dastaras rakhne waale ek Germany professor Bodfo lefeltaz ne: Maine jinsi amraaz aur unke ilaaj ke baare mein ghaur kiya is silsile mein mutalea kiya lekin Muhammad ﷺ par nazil shuda kitab ki is ayat se mufeed kisi aur dawa ko na paa saka.

Musalmaan Mardo'n Se Kaho Ke Apni Nigaahe'n Neechi Rakhe'n Aur Apni Sharamgaaho'n Ki Hifaazat Rakeh'n Yehi Unke Liye Pakeezgi Hai. Log Jo Kuch Kare'n Allah Ta'ala Sabse Khabardar Hai.⁶²

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ.

Aur

⁵⁷ Saheeh Muslim: Kitab al Qadr, H2657 (6754)

⁵⁸ Hasan, Sunan Abu Dawood: Kitab an Nikah, H2149

⁵⁹ Saheeh Muslim: Kitab al Adab, H2159 (5644)

⁶⁰ Saheeh Tabrani fil Kabeer: V19 P416 H1003, Silsila Ahadees as Saheeha: H2673

⁶¹ Rasool Allah ﷺ ka farman: Gunah dilo'n par chaa jaata hai (ya gunah dilo'n par asar andaaz hota hai) aur (ghair mohrim aurat ki taraf) koi nazar ho, isse shaitan kuch ummede'n zaroor rakhta hai. Shobul Imaan by Bayhaqi: V7 P307, 5051 & Al Kabeer by Allah Ta'ala Tabrani V14 P7847, bariwayat Abdullah bin Masood رضى الله عنه dekhiye As Saheeha: 2613

⁶² Surah Nur: 30

Musalmaan Aurto'n Se Kaho Ke Wo Bhi Apni Nigaahen
Neechi Rakhe'n Aur Apni Asmat Mein Farq Na Aane
De'n Aur Apni Zeenat Ko Zaahir Na Kare'n.⁶³

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا
يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا.

Qareen Ikram! Nazar, iski hifaazat aur hifaazat ke fawaaed, isi tarha nazar-baazi, iske nuqsanaat aur isse bachaao ke zaraae ek tafseel talab mauzoo hai, jiske liye alag mazmoon aur maqaale ki zarurat hai. Is silsile mein nacheez ne kaafi mawaad jamaa kar rakha hai, Allah Ta'ala se dua hai ke ise tarteeb dene ki taufeeq ataa farmae. Ameen

*Jo Hain Ahle Baseerat Aksar Anakhe'n Band Rakhte Hain
Nazar Acche Dilo'n Ko Bhi Kabhi Badnaam Karti Hai*

⁶³ Surah Nur: 31

7. Baghair Zaroorat Bahar Nikalne Par Pabandi

Aurto'n ka apne gharo'n se baghair zarurat ke bahar nikalna aur bilkhusoos kasrat se nikalna shariyat ki nazar mein naapasandida amal hai. Khaas kar bazaaro'n, parko'n, public muqamaat aur is tarha ki aam jagho'n mein jaana jaha'n mard o zan ka kasrat se ikhtelaat paaya jaae aur waha'n shayateen jinn o ins ki kasrat maujood ho aur waaqea bhi yehi hai ke fawaahish o munkirat ke inteshar ka ek bohot badaa sabab aurto'n ka azaadaana sair o tafreeh ke liye nikalna hai aur waledain ghaur kare'n to unhe indaaza hoga ke ladke aur ladkiyo'n ki baghawat jo apne waledain ke saath hoti hai iske peech baccho'n aur bacchiyo'n ka ghar se nikalna aur bilaa rok-tok har jagah aana jaana hai. Agar in waqeaat par nazar daali jaae jo ladkiyo'n ke apne waledain ke ghar se ghaem hone ke pesh aate hain to maloom hoga ke in mein se aksar waqeaat mein ye nukta zaroor milega ke waledain ne unke ghar se nikalne aur wapaa aane par bilkul tawajjo nahi di.

Allah Tabaarak o Ta'ala ne Rasool Allah ﷺ ki azwaaj e muttahaaraat ko mukhaatib karke farmaya hai:

Aur Apne Gharo'n Mein Tik Kar Raho Aur Daur e Jaahiliyat Ki Saj-dhaj na dikhaati phiro.⁶⁴

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ

Yaane asal to ye hai ke tum apne gharo'n se baahar na niklo. Kyou'nke agar tum baahar kasrat se nikalna shuru kar dogi to jaha'n ek apni asal zimmedaari ki adaaegi mein kotaahi waarid hogi, wahee'n doosri taraf jinn o ins ke shayateen tumhara peecha kare'nge aur baahar nikalne ki zaroorat bhi ho, jaisa ke waaqea amr hai to nikalne ke adaab ko madde nazar rakho. Banaao-singhaar karke, be-parda aur zamaana e jaahiliyat ki tarha na niklo.

Haafiz Ibne Kaseer رحمه الله is ayat e kareema ki tafseer karte hue Musnad al Bazzaar ke hawaale se ek hadees naqalkarte hain ke kuch aurte'n khidmat e nabawi mein haazir huee'n, aur arz karne lagee'n ke aye Allah ke Rasool ﷺ! Saari fazeelate'n to mardo'n ke hisse mein aaee'n, kyou'nke wo jihad karte hain aur ham jihaad nahi kartee'n, to kya koi aisa amal hai ke agar ham wo kare'n to hame'n bhi unke baraabar ajar miley? Aap ﷺ ne farmaya:

Tum mein se jo aurat apne ghar hi mein baithi rahe (aur mujahideen ke maal o aulaad ki nigraani karti rahe) wo uske zariye se mujahideen ke ajar ko paa legi.⁶⁵

مَنْ قَعَدَتْ مِنْكُمْ فِي بَيْتِهَا فَإِنَّهَا تَدْرِكُ عَمَلَ الْمُجَاهِدِينَ

Sochne aur ghaur karne ki baat hai ke Rasool Allah ﷺ ne namaz jaisi ibaadat ke silsile mein bhi ye baat irshad farmai hai:

Aurat ke liye sabse behtar masjid uske ghar ka androoni hissa hai.⁶⁶

خَيْرُ مَسَاجِدِ النِّسَاءِ فَعَرْ بُيُوتِهِنَّ

Isi tarha ek Sahabiya jinka naam Umme Hameed رضي الله عنها tha, khidmat e Nabawi ﷺ mein hazir hokar azr karti hain ke Aye Allah ke Rasool! Mujhe Aap ﷺ ke saath jamat se namaz padhna bohot pasand hai, Aap ﷺ ne ye sun kar farmaya:

Mujhe maloom hai ke tumhe mere saath namaz padhna bohot pasand hai, lekin apne khaas kamre mein tumhara namaz padhna apne ghar mein namaz padhne se afzal hai aur apne ghar mein namaz padhna ghar ke ahaate mein namaz padhne se behtar hai aur ghar ke ahaate mein tumhara namaz padhna apne mohalla ki masjid mein namaz padhne se behtar hai aur apne

قَدْ عَلِمْتُ أَنَّكَ تُحِبُّنَ الصَّلَاةَ مَعِيَ وَصَلَاتِكَ فِي بَيْتِكَ خَيْرٌ لَكَ مِنْ صَلَاتِكَ فِي حُجْرَتِكَ وَصَلَاتِكَ فِي حُجْرَتِكَ خَيْرٌ لَكَ مِنْ صَلَاتِكَ فِي دَارِكَ وَصَلَاتِكَ فِي دَارِكَ خَيْرٌ لَكَ مِنْ صَلَاتِكَ فِي

⁶⁴ Surah Ahzaab: 33

⁶⁵ Zaeef, Musnad al Bazzaar: H6962; Silzila az Zaeefa: H2744

⁶⁶ Saheeh, Musnad Ahmad: V44 P165 H26542; Saheeh Ibne Khuzaima: H1683

mohalla ki masjid mein tumhara namaz padhna meri masjid mein namaz padhne se behtar hai.⁶⁷

مَسْجِدِ قَوْمِكَ وَصَلَوْتُكَ فِي مَسْجِدِ قَوْمِكَ خَيْرٌ لَكَ مِنْ صَلَوَتِكَ
فِي مَسْجِدِي.

Raawi kehte hain ke Aap ﷺ ka ye irshad sunkar Umme Hameed ﷺ ne apne ghar ke taareek tareen hisse mein ek jaae namaz banaali aur aakhri umar tak isi jagah namaz padhti rahee'n.

Ye bhi waazeh rahe ke sirf namaz ke liye nikalna, wo bhi apne mohalla ki masjid mein ye aurat ki khanghi zindagi par mausar nahi hai, ke ye kaha jaae ke bahar nikalne se aurat ki khanghi zindagi mutassir hogi.⁶⁸ Balke iska asal maqsad aurat ki izaat o asmat ki hifaazat aur moashre se fawaahish o munkiraat ke asbaab ka sadd-e-baab hai aur asal haqeeqat bhi ye hai ke aaj moashre mein aghwa, zina bil jabr aur ladkiyo'n ke farar jaise jaraaem ki bohot badi wajah aurto'n ka azaadaana ghoomna aur bilaa kisi rok-tok ke har jagah aana-jaana hai. Kaash! Hamari qaum ke ghairat mand hazraat is par tawajjo dete. Isi ghalati par mutanabbe karte hue Hazrat Ali ﷺ ne farmaya tha: Aye Logo! Tumhe ghairat nahi aati, tumhe sharam nahi aati ke tumhari aurte'n is qadar azaadi se bahar nikalti hain, mujhe maloom hua hai ke tumhari aurte'n bazaro'n mein kafiyo'n ke shaana ba shaana chalti hain.⁶⁹

Zara Soche'n! Agar Hazrat Ali ﷺ aaj hamari aurto'n ko asar e haazir ke bazaro'n mein dukandaaro'n se azaadaana baate'n karte dekhte to us waqt kya kehte?

Zara farmaan e Nabawi ﷺ ko bhi padhiye. Rasool Allah ﷺ ne rishad farmaya:

Aurat parde ki cheez hai, chunache jab wo ghar se nikalti hai to shaitan isko taakta hai aur koi bhi aurat apne Rabb ki razaa ke qareeb tar usi waqt hoti hai jab wo apne ghar ke androoni hisse mein hoti hai.⁷⁰

الْمَرْأَةُ عَوْرَةٌ فَإِذَا خَرَجَتْ اسْتَشْرَفَهَا الشَّيْطَانُ وَأَقْرَبُ مَا تَكُونُ مِنْ
وَجْهِ رَبِّهَا وَهِيَ فِي بَيْتِهَا.

Ek taraf si farman e Nabawi ﷺ ko dekhiye aur uski khubiyo'n par ghaur keejiye, phir doosri taraf aaj ki duniya mein aurat ke azaadaana ghoomne ko dekhiye aur uske nataaej par ghaur keejiye.⁷¹

Abhi chand saal qabl London ke ek ilaaqe mein 7 ladko'n ne ek hotel ke saamne raat 2 baje 2 ladkiyo'n ko aghwa kiya aur kuch hi door jaakar ek jaanibi sadak par taqreeban 20 aadmiyo'n ki maujoodgi mein yeke baad deegare ladkiyo'n ke saath zina bil jabr kiya. Wo dono ladkiya'n faryaad karti rahee'n, lekin 20 se ziyaada be-ghairat mard khade tamasha dekhte rahe aur kisi ki rag e insaniyat nahi phadki.⁷²

Bazaaro'n ka chakkar lagaane waaliyo'n, dukano'n par aane jaane waliyo'n aur baghair kisi rok-tok ke bahar nikalne waali ladkiyo'n se mutalliq waqeaat is kasrat se pesh aate rahe hain ke unhe ahata e tehreer mein nahi laaya jaa sakta hai. Zaroorat hai ke ghairatmand maa baap aur shaurhar o bhai is taraf tawajjoh de'n aur aurto'n se mutalliq apni zimmedaari ko mehsoos kare'n.

⁶⁷ Hasan, Musnad Ahmad V45 P37, H27090 & Saheeh Ibne Khuzaima: 1683 & Saheeh ibn Hibban: 2217

⁶⁸ Kyou'nke bohot se qalamkaar jab aurat ke bahar nikalne ya bahar kaam karne se mutalliq guftagu karte hain to iski asal illat ye bayan karte hain ke aurto'n ke bahar nikalne se unki khanghi zindagi mutassir hoti hai.

⁶⁹ Musnad Ahmad: V1 P133

⁷⁰ Saheeh, Saheeh ibne Khuzaima: 1685 & Saheeh Ibne Hibban: 5598

⁷¹ Ye sirf azaadana ghoomna phirna hi nahi, balke libaas ka aalam ye hai ke "Nahi Hai" ka manzar pesh kar raha hai, gosht ke is majmue par chand faqiraana ceethdo'n ko fashion o tehzeeb ka naam diya jaata hai.

⁷² Saraaq al Fatrah: 75-76

8. Sharai Parde Ka Ehtemaam

Irshad e Baari Ta'ala Hai:

Aur Jab Nabi Ki Biwiyo'n Se tumhe Kuch Maangna Ho to Parde Ke Peeche Se Maanga Karo Ye Tumhare Aur Unke Dilo'n Ki Pakeezgi Ke Liye Ziyaada Munaasib Tareeqa Hai.⁷³

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ

Ye ayat, "Ayat e Hijaab" kehlaati hai. Jisme bilaa waasta Rasool Allah ﷺ ki azwaaj e muttahaaraat (مُتَّاهِرَاتُ) ko aur bil waasta tamaam musalmaan aurtu'n ko parde ka hukum diya gaya hai aur saath hi parde ki hikmat bhi bayankardi gai hai ke parde ki wajah se mard o aurat ke dil jinsi jazbaat o khayalaat se paak aur ek doosre ke saath fitna mein muhtala hone se mehfooz rahe'nge.

Yahee'n se un logo'n ki jahaalat aur zehni paragandagi ka andaaza lagaaya jaa sakta hai, jinka daawa hai ke asal parda to dil kar parda hota hai, halaa'nke wo ye nahi jaante ya janna hi nahi chaahte ke asal parda nazro'n ka parda hota hai aur jab ye parda uth jaata hai to dil ke parde ko mehfooz rakhna ek mushkil tareen kaam ban jaata hai, lbake you'n kehna saheeh tareen hoga ke dil ki pakeezgi ke liye aankh ka parda qila ki diwaar ka kaam karta hai, agar ye diwaar saalim hai to dil saalim hai warna nahi. Sach kaha hai Akbar Ilaahabadi ne:

*Hifz Asmat Bhi Saheeh Lekin Ye Parda Hind Mein
Muslimo'n Ki Jaah o Shan o Tamkinat Ki Baat Thee
Parda Dar Kehta Hai Ab Iski Zaroorat Hi Nahi
Mera Zayaana Adaa Thi Sultanat Ki Baat Thee
Khoon Mein Ghairat Rahi Baaqi To Samjhega Kabhi
Khoob Tha Parda Nehayat Maslehat Ki Baat Thee*

Qareen Ikram! Parda kya cheez hai? Jism ke kis hisse ka parda hona chaahiye? Aur kin logo'n se parda hona chaahiye? Ye ek taweel mauzoo hai, jiski tafseer is kitab mein abayan nahi ki jaa sakti, albatta chand baate'n bade ikhtesaar ke saath bayan ki jaa rahi hain, in bato'n se mazmoon qadre taweel ho gaya hai, lekin choo'nke jis maqsad ke liye mazmoon likha jaa raha hai, isse in baato'n ka gehra talluq hai. Is liye darj kar rahe hain:

⁷³ Surah al Ahzaab:53

4. Awwalan: Parda Ke Sharaaet⁷⁴

Ahle Ilm ne sharai parda k liye chand sharte'n rakhi hain:

Poora Jism Chupa Ho, Bajuz Iske Jiska Zahir Karna Ya Zahir Hona Naaguzeer ho.

Sharai parde ke liye pehli shart ye hai ke aurat ka poora jis chupa ho, albatta baaz wo azaa e jism jinka zaahir karna ek naaguzeer zarurat ho, jaise chalne aur raasta dekhne ke liye aankh. Lain-dain ke liye poh'ncho'n tak hath aur chalte waqt pao'n ke kisi hisse ka zaahir hona waghaira. Albatta parde ke liye cehre ka chupa hona asaasi haisiyat rakhta hai.⁷⁵

Chunache, Irshad e Baari Ta'ala hai:

Aye Nabi! Apni Biwiyo'n, Betiyo'n Aur Ahle Imaan Ki Aurto'n Se Keh De'n Ke Apne Oopar Apni Chadaro'n Ke Pallu Latkaa Liya Kare'n, Ye Ziyaada Munaasib Tareeqa Hai Taa-ke Wo Pehchaan Li Jaae'n Aur Na Sataai Jaae'n Allah Ghafoor ar Raheem Hai.⁷⁶

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ
عَلَيْهِنَّ مِنْ جَلَابِيزِهِنَّ ذَٰلِكَ أَذْنَىٰ أَنْ يُعْرِفْنَ فَلَا يُؤْذِينَ وَكَانَ
اللَّهُ غَفُورًا رَّحِيمًا

Is ayat mein chadaro'n ke pallu latkaane ka ma'ana bilkul wo hai jisey hamari zuban mein ghunghat nikalna kaha jaata hai, jisse cehre ka beshtar hissa chup jaata hai aur nazar neechi karke chalne se raasta bhi waazeh nazar aata hai.

Is ayat mein chadar ke liye lafz "Jilbaab" istemaal hua hai, Imam Ibne Taimiyya رَحْمَةُ اللهِ عَلَيْهِ farmate hain: Jilbab se murad wo kapda hai jo sar samet poore badan ko dhak le, yaane itni badi chaadar aur odhni jo sar aur baaqi badan ko dha'nk le. Ghunghat nikalne ki tafseer Hazrat Obaida as Salmaani رَحْمَةُ اللهِ عَلَيْهِ ne ye ki hai ke aurat apni chadar ko sar se is tarha latkaae ke iski sirf ek aankh zaahir rahe.

Baaz ahle ilm ke cehre ke chupaane ko wujoobi parda mein shumar nahi karte, lekin unka maslak bataur e daleel kamzor hai. Ye mauqa in dalaal ke zikar karne aur in par radd ka nahi hai. Albatta kitab ke aakhir mein ek istefta aur uska jawab bataur e zameema shamil kiya jaa raha hai. Tafseel ke liye is silsila mein taaleef shuda kitabo'n ki taraf rujoo kare'n.

Hijab Fee Nafsih Zeenat Na Ho.

Jis libaas se aurat apne jism ko chupaae hue hai wo aisa muzaiyyan o munaqqash aur jaazib nazar na ho ke dekhne waalo'n ko dawat e nazzara de raha ho. Beghairat aur be-hamiyat logo'n ko ye kehne ke mauqa hath aaraha ho ke jab zahir itna khoobsurat hai to iske andar ki cheez kis qadar sahib e zauq aur khoobsurat hogi, kyou'nke shariyat ka mansha ye hai ke aurat ajnabi mardo'n se apni zeenat ko chupaae taa-ke mardo'n ki tawajjo aurto'n ki taraf na jaae, jaisa ke irshad e Baari Ta'ala hai:

Aur Apni Zeenat Zaahir Na Kare'n.⁷⁷

وَلَا يُبْدِينَ زِينَتَهُنَّ

Phir agar is qadar muzaiyyan o munaqqash kapda pehna gaya ho jo apni taraf logo'n ki tawajjoh mabzool kare to Quran ka maqsad adaa nahi hua, zeenat se mutalliq mazeed bahes aagey aarahi hai.

⁷⁴ Allama Albaani رَحْمَةُ اللهِ عَلَيْهِ in sharaaet ko apni kitab Jilbaab Al Maratul Muslimah mein tafseel se bayan kiya hai.

⁷⁵ Kyou'nke chehra hi insan ki pehchaan hai aur uska saara zaahiri husn cehre par numaaya hota hai, chehra ko kharij kar diyaa jaae to saara jis insani gosht ka majmua nazar aata hai.

⁷⁶ Surah al Ahzab: 59

⁷⁷ Surah al Noor: 31

5. Mota Aur Dabeez Ho

Wo libaas is qadr bareek na ho jisse aurat ka jism jhalak ya zahir ho raha ho, ye zahir hona khwah haqeeqi ho yaane kapda is qadar shaffaf ho ke uske pehenne se andar ka chamda nazar aaraha ho, ya bareek agarche nahi hai, lekin aisa kapda hai ke jism par chipak jaae to jism ke andar ka chamda agar che zahir na ho lekin jism ke an gang numaya'n aur fitne mein muhtala kar dene waale azaa waazeh ho rahe ho'n. Zara ghaur kare'n ke is aurat ka chehra chupaane se kya faaeda jiske burq ki ye kaifiyat ho ke bareek hone ki wajah se andar ke kapde, zewar hatta ke seeney ke utaar chadaao waazeh ho'n. (Is shakal ko zeenat chupaana nahi kehte balke zeenat ki taraf mutawajje karna kehte hain)

Is silsile mein sabse waazeh daleel wo hadees Nabawi ﷺ hai, jisme baaz aurtu'n ko kapda pahenne ke bawajood uriya'n kaha gaya hai, Rasool Allah ﷺ ka irshad hai:

Meri ummat mein se 2 qism ke log aise hain, jinhe main ne nahi dekha, aise log jinke hatho'n mein gae ki dum ki tarha mote mote chaabuk ho'nge jin se logo'n ko mare'nge. Aur aisee aurte'n ho'ngi jo kapda to pahne hue ho'ngi, lekin fil-waaqe barhana ho'ngi (ghair mardo'n ko) apni taraf maael karne waali aur unki taraf khud bhi maael hone waali ho'ngi, unke sar bakhti oonth ki kohaani ki tarha naaz o nakhre ke saath ek taraf maael ho'nge. Wo na to Jannat mein dakhil ho'ngi aur naahi isko khushboo paae'ngi, halaa'nke is ki khushboo itni itni doori se mehsoos ki jaati hai.⁷⁸

صِنْفَانِ مِنْ أُمَّتِي لَمْ أَرَهُمَا قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ
بِهَا النَّاسَ وَنِسَاءَ كَاسِيَاتٍ عَارِيَّاتٍ مُمِيلَاتٍ مَائِلَاتٍ رُؤُوسُهُنَّ
كَاسْنِمَةِ الْبَخْتِ الْمَائِلَةِ، لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا وَإِنَّ
رِيحَهَا لَتُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا.

Ek aur hadees mein hai ke Aap ﷺ ne aisee aurtu'n ke baare mein farmaya:

In par laanat bhejo, is liye ke wo sab maloon hain.⁷⁹

الْعُنُوفُ هُنَّ فَإِنَّهُنَّ مَلْعُونَاتٌ.

Is hadees ke alfaz "Kapde pehne ho'ngi..... uriya'n ho'ngi" ki ek tafseer ahle ilm ne ye ki hai ke wo aisa libaas pehne ho'ngi jisse qaabil e satar hissa chupaa na hoga, jis tarha ke aaj kal bohot si aurte'n fashion wala burqa pehenti hain, jisse inka chehra aur sar waghaira khula rehta hai. Baaz burqe aise bhi dekhe gae hain ke daae'n baae'n neeche ki taraf se is tarha khule rehte hain ke chalte waqt pao'n aur andar ke kapde zaahir ho jaate hain, is tarha baaz aisee burqa posh aurte'n dekhi gai hain ke inka chehra to chupa hua hai, albatta peeche se zulfo'n ki late'n bilkul zahir rehti hain, ye to burqa posh aurtu'n ka haal hai, albatta aurte'n jo burqa se azaad hoti hain in mein se aksar aurtu'n ki kaifiyat to ye hoti hai ke unke jism ka libaas bazaahir to kai kapdo'n par mushtamil hota hai, lekin sar, seena, peeth, hatta ke jism ka aksar hissa khula hota hai, ya har tarha pehchaana jaata hai.

Imam Baghwi رحمه الله ye hadees naqal karne ke baad likhte hain: Rasool Allah ﷺ ki murad in se wo aurte'n hain jo aise bareek libaas pehenti hain, jisse andar ki cheeze'n zahari hoti hain, bazaahir to ye kapda pehenti hain, lekin fil-waaqe wo barhana hain.

Aap ﷺ ke mazkoora farman ki ek tafseer ye bhi ki gai hai ke isse muraad wo aurte'n hain jo apne dupatta ko (sar par daal kar ya garden mein daal kar) peeche latka leti hain, jisse unke seeney khule rehte hain, ye aurte'n kapda pahenne ke bawajood barhana hain, is liye ke inka poora jism chupa hua nahi hai.

⁷⁸ Saheeh Muslim: Kitab ul Libaas waz Zeenah, H2128 (5582) & Sunan al Kubra by Bayhaqi: 3260

⁷⁹ Saheeh, Musnad Ahmad V11 P654, H7083 & Saheeh Ibne Hibban: 5753 & Silsilah As Saheeha: 2683

Aur ek tafseer ye bhi ki gai hai ke wo Allah ki nemato'n se to malamaal hain, lekin shukar se aari hain, waazeh rahe ke pehle mafhoom ya tafseer hi ziyaada saheeh hai.⁸⁰

Khulaasa ye ke har wo kapda, jo aisa bareek ho jisse andar ka jism zaahir ho ya mota hone ke bawajood jism se is tarha chipak jaae ke jism ki sakht aur peech o kham zaahir ho'n, iska istemaal jaaez nahi hai.

Kushaada Ho, Tang Na Ho

Sharai parda ke liye ahle ilm ne ek shart ye bhi rakhi hai ke wo libaas dheela dhaala ho, jism par aisa tang na ho ke isse jism ke peech o kham zaahir ho'n.

Hazrat Usama bin Zaid ؓ bayan karte hain ke jo Qibti kapde Hazrat Wahiya Kalbi ؓ ne Rasool Allah ﷺ ke paas bataur e hadiya bheje the, in mein se ek moti chaadar Rasool Allah ﷺ ne mujhe bhi inaayat farmai. Jise maine apni biwi ko pehenne ke liye de diy. Aap ﷺ ne mujhse poocha ke jo chadar maine tumhe di thi ise istemaal kyou'n nahi kiya? Maine arz kiya: Ise ma'ane apni biwi ko de diya hai. Aap ﷺ ne farmaya:

Ise kehdo ke uske neech ke koi astar lagaale, kyou'nke
mujhe khatra hai ke isse iske jism ki sakht zahir hogi.⁸¹ مُرَهَا فَلْتَجْعَلَ تَحْتَهَا غِلَالَةً فَإِنِّي أَخَافُ أَنْ تَصِفَ حَجْمَ عِظَامِهَا.

Wajeh istedlaal ye hai ke jis kapde se jism ki sakht aur uska utaar chadaao zaahir ho wo aurat ke liye jaaez nahi hai. Isi tarha agar itna tang kapda pehna gaya ho, jo jism par is qadar fit ho ke aurat ki kamar, seena, aur doosre a'azaa zaahir ho rahe ho'n to inka pahenna hi jaaez na hoga. Jaisa ke aaj kal nat-nae designe aur cutting ke burqe jo bazaro'n mein dastiyaab hain, wo jism par bilkul fit aur is qadar tang hote hain ke unse aurat ke jism ke wo hisse numaya'n rehte hain jin se mardo'n ke fitne mein padne ka khof hai, aise bureq qattan jaaez nahi hain.

6. Khushboodar Aur Atar-beez Na Ho

Khushboo ke andar ajeeb qism ki kashish hoti hai, baaz khushbue'n shehwat ubhaarti aur baaz mizaaj mein nishaat paeda karti hain. Isi wajah se shariyat ne aurto'n ko bahar nikalte waqt khushboo ke istemaal se mana kiya hai. Isi buniyad par ulama ne sharai parda ki sharaaet mein ek shart ye rakhi hai ke wo libaas atar-beez na ho. Aisa na ho ke aurat apne aap ko mukammil taur par chupaae hue ho hatta ke iski aankhe'n bhi nazar na aarahi ho'n lekin apne burqa ya naqaab ko atar, scent ya bakhoor dhooni waghaira ke zariye se muattar kiye ho. Kyou'nke is surat mein parde ka maqsad haasil nahi hota, shariyat ne badi sakhti ke saath aurto'n ko isse mana farmaya hai. Chunache Allah ke Rasool ﷺ ka farman hai:

Jo koi aurat khushboo lagaa kar logo'n ke paas se guzre
taa-ke log iski khushboo mehsoos kare'n to aisee aurat
zaaniya (yaane zina ko dawat dene wali) hai.⁸² أَيُّمَا امْرَأَةٍ اسْتَعْطَرَتْ فَمَرَّتْ عَلَى قَوْمٍ لَيَجِدُوا رِيحَهَا فَهِيَ زَانِيَةٌ.

Rasool Allah ﷺ ne Bani Israel ki halaakat aur fitne mein waaqe hone ka sab se ahem sabab isi cheez ko qaraar diya hai, chunache ek baar Aap ﷺ ne farmaya:

Duniya hari bhari aur meethi hai, tumhe chaahiye ke
tum is duniya se bachte raho aur aurto'n se bhi bachte
raho. (Kyou'nke Bani Israel mein sabse pehla fitna
aurto'n ke zariye se hi utha).⁸³ الدُّنْيَا خُلُوةٌ خَضِرَةٌ فَاتَّقَوْهَا وَاتَّقُوا النِّسَاءَ.

Phir Aap ﷺ ne Bani Israel ki 3 aurto'n ka zikar farmaya:

⁸⁰ Sharah as Sunnah: V10 P272, Nez dekhiya Ahkam al Quran by Ibne Arabi V3 P140, Allah Ta'ala Tamheed by Ibn Abdul Barr V13 P204

⁸¹ Hasan, Musnad Ahmad V36 P120, H21786 & Sunan al Kubra by Bayhaqi: 3262

⁸² Saheeh, Musnad Ahmad: V36 P483, H19711 & Sunan Abu Dawood: 4173

⁸³ Saheeh Muslim: Kitab uz Zikr o Dua, H2742 (6948) & Saheeh Ibne Hibban: 5591

Bani Israel mein 3 aurte'n thee'n (jo ek saath bahar nikalti thee'n) in mein se 2 aurte'n lambi thee, jo az khud numaya'n thee'n, albatta teesri aurat kotah qad thee, jo in dono ke darmiyan chup jaati thee, chunache isne lakdi ke 2 paer banwaae (jisse iski ounchaai badh gai) aur ek anghoti banwaa aur isme acchi se acchi khushboo yaane mushk bhardi aur is par ek dhakkan lagaliya. Phir jab wo bahar nikalti aur kisi majlist mein baithe hue logo'n ke paas se guzarti to anghoti ke dhakkan ko kholkar harkat deti is tarha iski khushboo pahilti (aur logo'n ki tawajjo uski taraf mabzool ho jaati is tarha ye teesri aurat apni khushboo ke zariye se mardo'n ke liye fitna o fasaad ka samaan bani.⁸⁴

إِمْرَأَتَيْنِ طَوِيلَتَيْنِ تُعْرِفَانِ وَامْرَأَةً قَصِيرَةً لَا تُعْرِفُ، فَاتَّخَذَتْ رَجُلَيْنِ مِنْ خَشَبٍ وَصَاعَتْ خَاتَمًا فَحَشَّتُهُ مِنْ أَطْيَبِ الطِّيبِ الْمِسْكِ وَجَعَلَتْ لَهُ غَلَقًا فَإِذَا مَرَّتْ بِالْمَلَأِ أَوْ بِالْمَجْلِسِ قَالَتْ بِهِ فَفَتَحَتْهُ فَفَاحَتْ رِيحُهُ.

Waazeh rahe ke unhi dalaael ki buniyad par ahle ilm ne auro'n ke haq mein bhadkeeli khushboo lagaa kar bahar nikalne ko kabeera gunaho'n mein shumar kiya hai.⁸⁵

7. Mardo'n Ke Libaas Ke Mushabeh Na Ho

Hijab e sharai ke silsila mein ahl e ilm ne ek shart ye bhi rakhi hai ke auro'n ka libaas o hijab mardo'n ke libaas ke mushabe na ho, inka juta, sandle, hatta ke sar ka ghita (odhni) mardo'n ke mushabe na ho, inka burqa mardo'n ki sherwani ke mushabe na ho.⁸⁶

Rasool Allah ﷺ ka irshad hai:

Wo aurte'n jo mardo'n ki mushabehat ikhteyar kare'n wo hamme se nahi hain, aur jo mard auro'n ki mushabehat ikhteyar kare'n wo bhi hamme se nahi hain.⁸⁷

لَيْسَ مِنْ مَنْ تَشَبَّهَ بِالرِّجَالِ مِنَ النِّسَاءِ وَمَنْ تَشَبَّهَ بِالنِّسَاءِ مِنَ الرِّجَالِ.

Ek aur hadees mein hai:

Rasool Allah ﷺ ne is mard ko maloon qaraar diya hai, jo auro'n ka sa libaas pehenta hai aur is aurat ko bhi maloon qaraar diya hai jo mardo'n ka sa libaas pehenti hai.⁸⁸

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّجُلَ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ وَالْمَرْأَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ.

8. Kafir Auro'n Ke Libaas Ke Mushabe Na Ho

Rasool Allah ﷺ ka irshad hai:

Jo shakhs kisi qaum ki mushabehat ikhteyar karta hai iska shumar isi ke saath hota hai.⁸⁹

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ.

Ek baar Hazrat Abdullah bin Umro bin Aas رضي الله عنه peelee rang ka joda pahen kar khidmat e Nabawi ﷺ mein hazir hue to Aap ﷺ ne farmaya:

Ye kafiro'n ka libaas hai, ise mat pehno.⁹⁰

إِنَّ هَذِهِ ثِيَابُ الْكُفَّارِ لَا تَلْبَسُهَا.

⁸⁴ Saheeh ibn Khuzaima V2 P99, H1699, Saheeh Ibne Hibban: V8 P150, H5564, Sisilah As Saheeha: 486

⁸⁵ Azawaajir: 372

⁸⁶ Isi cheez ko buniyad banaa kar Saudi Arab ke baaz ulama ne auro'n ke is burqa ko najaaez qaraar diya hai jo 2 hisso'n mein is tarha bataa hua hota hai ke kandhe se lekar paer tak ke liye ek juz aur chehra aur sar ke liye doosra juz. Kyounke unke nazdeek ye burqa mardo'n ki bisht ke

mushabe hai. (Bisht wo badaa kapda hai jisey Saudia ki badi shakhsiyat mamul ke kapdo'n ke oopar se pehenti hain.)

⁸⁷ Saheeh, Musnad Ahmad V11 P462, H6875

⁸⁸ Saheeh, Sunan Abu Dawood, Kitab ul Libaas, H4098 & Saheeh ibne Hibban: 5752

⁸⁹ Saheeh, Sunan Abu Dawood, Kitab ul Libaas, H4031 & Musnad Ahmad V9 P123, H5114

⁹⁰ Saheeh Muslim, Kitab ul Libaas, H2077 (5434)

In dono hadeeso’n aur mutaddid ayaat o ahadees ki raushni mein ulamaa ikram ne sharai hijab o libaas ki ek shart ye bhi rakhi hai ke wo libaas kafir aurt o’n ke libaas ke mushabe na ho, balke ye hukum sirf kafira aurt o’n hi tak mehdood nahi hai. Balke ek momin aurat ke liye kisi fasiq o faajir aurat ke saath mushabehat bhi jaaez na hogi. Chunache, burqa, naqab aur libaas ke wo design o cutting jo shareef zaadiyo’n ki pehchaan ki bajaee filmi actress, T.V adakara o’n mein ho’n jin mein jism chipaane ki bajaee husn dikhaane ki koshish hoti hai qattan saheeh na ho’nge.

Mushabehat ke mauzoo ko hamne tafseel ke saath apni kitab “Wafadaari aur Bezaari” mein waazeh kar diya hai, is kitab ka mutalea kai ma’ano mein mufeed hoga.

9. Libaas Shohrat o Numaesh Na Ho

Sharai libaas o parda ke liye ulama ikram ne ek shart ye bhi rakhi hai ke wo libaas shohrat o numaaesh na ho. Libaas shohrat ki taareef ulama ye karte hain ke aisa libaas jiske pahenne ka maqsad apne aapko aam logo’n se numaya’n karna ho khwah wo umda libaas ho ya ghatiya.⁹¹

Rasool Allah ﷺ ka irshad hai:

Jo shakhs duniya mein shohrat ki khatir libaas pehnega, Allah Ta’ala ise qiyaamat ke din zillat ka libaas pehnaaega, phir isme aag ko bhadkaa dega.⁹²

مَنْ لَبَسَ ثَوْبَ شُهْرَةٍ فِي الدُّنْيَا أَلْبَسَهُ اللَّهُ ثَوْبَ مَذَلَّةٍ يَوْمَ الْقِيَامَةِ،
ثُمَّ أَلْهَبَ فِيهِ نَارًا.

Ye hadees saraahatan is amr par dalaalat karti hai ke aisa libaas ya burqa qattan jaaez nahi hai, jiske pahenne ka maqsad apne aap ko aurt o’n se mumtaz karna ho, khwah ye tameez rang ke taur par ho, cutting ke taur par ho ya kisi aur cheez mein, behr soorat hurmat mein dakhil hoga.

10. Saniyan: Parda Kin Mardo’n Se?

Bilumoom muslim duniya mein parde ki ehmiyat khatam hoti jaa rahi hai, balke ise daqiyaanoosi qaraar diya jaa raha hai, phir bhi jin gharo’n mein kisi hadd tak deen se talluq qaaem hai, unke yaha’n bhi ek bohot badi ghalat fehmi ye hoti hai ke bohot se wo mard jo shariyat ki nazar mein ghair mohrim o ajnabi hain aur unse parda laazmi aur taakeedi hai, lekin baaz ijtemaai aur mua’ashreati a’adaat o hajaat ki wajah se aurte’n unse parda nahi kartee’n ya ye kahiye ke nahi kar paati. Balke, baat yaha’n tak poho’nch chuki hai ke laailmi ki wajah se bohot se mard o aurat ye samajh baithe hain ke parda ke hukum mein ye log dakhil hi nahi hain. Lehaza parde ki kya zarurat? Is liye yaha’n in afraad ki wazaahat ki jaa rahi hai, jin se parda nahi hai ya jinke saamne aurat ka apni zeenat zahir karna jaaez hai. Chunache, wo mard jin se parda nahi hai wo ye hain:

1. Shauhar
2. Baap, is hukum mein daada aur par-daada bhi dakhil hain.
3. Bhai, khwah saga bhai ho ya maa ki taraf se ya baap ki taraf se.
4. Sasur is hukum mein sasur ka baap bhi dakhil hai.
5. Damaad
6. Beta, is hukum mein pota, pad-pota waghaira bhi dakhil hain, shauhar ka beta bhi yehi hukum rakhta hai.

⁹¹ Neel ul Autaar V2 P94

⁹² Saheeh Sunan Abu Dawood: Kitab ul Libaas, H4029, 4030 & Ibne Majah: 3606

7. Bhateej, is hukum mein bahteeje aur bhateej ki aulad bhi dakhil hai.
8. Bhanja, is hukum mein bhanje aur bhanji ki aulaad bhi dakhil hai.
9. Chacha.
10. Mamu'n.
11. Naana (mazkoora rishte khwah nisbi ho'n ya razaai, dono ka ek hi hukum hai)
12. Musalman aurte'n ya mail jol ki aurte'n.

Is shart se kafir aur ghair maroof kirdar ki aurte'n khairj ho jaati hain, albatta kafir aurto'n se parda mein wo sakhti nahi hai, jo sakhti ajnabi mardo'n se hai. Yaane unke saamne chehra aur hath khola jaa sakta hai. Jaisa ke Hazrat Ayesha ؓ ke baare mein warid hai ke yahoodi aurte'n unke paas aaya karti thee'n aur unke cehre aur haatho'n waghaira ko dekha karti thee'n. Albatta mardo'n ko iski ijaazat na thi.⁹³

1. Wo nabaaligh bacche jo abhi aurto'n ki parda ki bato'n se waqif nahi hain.

Bohot se ulamaa ne iski tahdeed taqreeban 10 saal, 12 saal ki hai. Yaane bacha jab is umar ko poho'nch jaae to isse parda zaroori hai.

2. Wo mard jin mein jinsi shehwat na ho. Khwah wo fitri taur par jinsi shehwat na rakhte ho'n ya kisi wajah se shehwat kho baithe ho'n.
3. Zar-khareed ghulaam

Is fehrist mein mazkoora mardo'n ke alaawa tamaam mard ghair mohrim o ajnabi ke hukum mein hain aur unse parda zaroori hai. Lekin, jahalat, riwaj ki majburi aur laparwaahi ki wajah se aurte'n umoomi taur par baaz ghair mohrim rishtedaaro'n se parda nahi kartee'n. Jaise: Dewar, Jeth, Khalu, Phoopha, Bahenwai waghaira. In rishtedaaro'n ke baare mein log samajhte hain ke unse parda zaruri nahi hai, hatta ke baaz deeni gharaane aur shariyat ke paband hazraat bhi is silsila mein sharai hudood ke paband nahi rehte. Jiski wajah se bohot se gharaane ujadte aur bigadte dekhe gae hain. Hala'nke Rasool Allah ﷺ ne farmaya:

“Hamu” Maut hai.⁹⁴

الْحَمُّ الْمَوْتُ.

“Hamu” shauhar ke qareebi mard rishtedaaro'n ko kehte hain. Is silsila mein tasaahul se kaam lene waale hazraat o khawateen se guzarish hai ke ek taraf to wo is mazkoora farman Nabawi ﷺ par ghaur kare'n aur doosri taraf in sinkdo'n waqeat se ibrat haasil kare'n jo unke ird-gird pesh aate rehte hain.

11. Saalisan

Hamare paak o hind mein baaz ilaqa'o'n ki aksar aurte'n samajhte hain ke parde ka talluq sasurali khandaan aur haalat e safar se hai. Isi liye umooman dekha jaata hai ke aurat jab apne maike mein rehti hai to parde ka wo ehtemaam nahi karti jo apne sasural mein jaakar karti hai, balke maike mein paas pados ke gharo'n mein aate jaate burqa aur chaadar odhne ka ehtemaam nahi karti aur baaz aurte'n is mein sharm bhi mehsoos karti hain. Isi tarha apne chacha-zaad bhai, mamu'n-zaad bhai, phuphi-zaad bhai, khala-zaad bhai jaise rishtedaaro'n se parda nahi karti. Hatta ke apne maike mein rehte hue mazduro'n aur ghair Muslim afraad se bhi parda nahi karti. Lekin, jab kisi aurat ko maloom ho jaae ke falaa'n shakhs mere sasural se talluq rakhta hai to isse hadd-darja parde ka

⁹³ Deekhiya: Imam Ibne Taimiyya ؒ kitab ka Urdu tarjuma “Musalman Aurat Ka Parda” P17-18, yaane ghair mohrim rishtedaar jaisi be takkalufi aur na hi mardo'n jaisee ehtiyaat balke darmiyaana raasta.

⁹⁴ Muttafiq Alaieh, bariwayat Uqba ؓ, ye hadees pehle guzar chuki hai.

ehremaam karti hai, balke baais e tajjub ye hai ke bohot si jaahil aurte'n apne jeth aur devar se to parda nahi karti. Lekin apne sasur se mukammil parda karti hain.

Isi tarha bohot se mardo'n aur aurto'n mein ye tassawwur paaya jaata hai ke jis mard se bachpan se parda nahi raha, bade hone ke baad bhi isse parda nahi hai.

Ye tamaam tasawwurat ghalat aur jaahilaana hain aur bohot se gharano'n ke viraan hone ka sabab bante hain, lehaza tamaam ghair mohrimo'n se parda zaruri hai, khwah hamare rasm o riwaaj kaise hi rahe ho'n. Baat rishte ki nahi, Allah Ta'ala aur uske Rasool ﷺ ki ataa-at ki hai. Isi mein hifaazat aur isi mein najaat hai.

12. Raabea'an

Islam ne aurat ko ye ijaazat di hai ke wo baaz rishtedaaro'n ke saamne zeenat ka izhaar kar sakti hai, ab sawal ye hai ke izhaar e zeenat ki hudood kya hain?

Bade hi ikhtesaar ke saath iska jawab ye hai ke is silsila mein mardo'n ko 3 hisso'n mein taqseem kiya jaa sakta hai.

1. Shauhar: Apne shauhar ke saamne aurat apni mukammal zeenat ka izhaar kar sakti hai, kyou'nke miya'n biwi ke darmiyan kisi bhi cheez ka parda nahi hai.
2. Aam Muhaarim Ke Saamne Aurat Ka Izhaar e Zeenat: Aam Muhaarim ke saamne apni zeenat ka izhaar kar sakti hai, jo kaam kaaj ke waqt zahir karna, aadatan zaroori o majboori hota hai. Hasb e zarurat sar, kisi hadd tak galaa, kalaiya'n aur pindliya'n, nez in a'azaa mein pehne hue zavar.⁹⁵

Waazeh rahe ke aaj kal hamare gharo'n mein jo model aur design ke naam par uriyaaniyat paai jaa rahi hai ke aurte'n apne jism ka kaafi hissa bilaa zarurat khulaa rakhti hain. Ya aisa libaas pehenti hain jo jism par is qadr tang hota hai ke mardo'n ko fitne mein daalne ke liye kaafi hota hai. Aise tamaam qism ke libaas ka istemal kisi tarha jaaez nahi hai. Balke, haq ye hai ke aaj kal hamare moashre mein mahaarim ke saath zina ke jo waqeaat kasrat se pesh aarahe hain. Iski ek bohot badi wajah yehi uriyaaniyat aur aurto'n ka apni posheeda zeenat ko zahir karna hai. Bilqusoos jin mushtarika gharo'n mein ku'nwaare mard maujood ho'n. Waha'n aise fitne ka shadeed khatra hota hai, khwah wo sharai mohrim hi kyou'n na ho'n.

1. Aurat Ke Saamne Aurat Ka Izhaar e Zeenat: Is silsila mein aam tasawwur ye paaya jaata hai ke aurat ke saamne wohi hai jo ek mard ka doosre mard ke saamne hai. Yaane ghutne se lekar naaf tak, lekin ye tasawwur saheeh nahi hai, kyou'nke Quran ne jaha'n aurto'n ke saamne izhaar e zeenat ki ijaazat di hai isse 2 baate'n samajh mein aati hain.

Awwalan: Aurto'n ko aam nahi rakha hai, balke jin aurto'n ke saamne izhaar e zeenat ki ijaazat hai wo khaas aurte'n hain yaane musalman aur mail-jol rakhne waali aurte'n jinke akhlaaq o adaat se waqifiyat ho.

Duwwam: In makhsoos aurto'n ke saamne izhaar zeenat ki ijaazat isi silsila kalaam mein warid hai, jisme mahaarim ke saamne izhaar e zeenat ki ijaazat hai. Lehaza ek aurat ko aurto'n ke saamne apni isi zeenat ke izhaar ki ijaazat hogi, jo aam mahaaram ke saamne hai, isse badh kar mazeed batini zeenat ka izhaar jaise seena, peeth aur raan waghaira ka aam aurto'n ke saamne bhi izhaar jaaez na hoga.

Saudi Arab ke mukhtadi ulama ki committee ka yehi fatwa hai ke aur Allama Albani رحمه الله ne bhi apni ek cassette (khitab) mein is mauzoo ko tafseel se bayan kiya hai aur isi raae ko rajah qaraar diya hai.

⁹⁵ Dekhiye: Saudi Arab ke muqtadir ulama ki committee ka fatwa: Majallah al Bahoos al Islamiya V24 P75

Qaraeen Ikram! Parda aur uski sharaaet se mutalliq ye chand baate'n mukhtasaran bayan hui hain, sharai parda ke liye inka lehaaz rakhna bohut zaruri hai aur aise hi parda ki surat mein aurat apni izzat o asmat ki hifaazat kar sakti hai aur sharai hudood ke mutaabiqa hukum par amal paera hone mein jis qadr kami waaqe hoti jaaegi, iska daaman asmat o iffat isi qadr khatre se do-chaar hota jaaega.

Ye wo haqaaeq hain, jinka eteraaf aaj parde ke mukhalif hazrat bhi kar rahe hain. Chunache, Saudi Arab ke andar roznaama akhbaar "Urdu News" baroz Juma 24th June 2005 mein ye khabar chapi ke Mumbai University ki intezaamiya ne University mein tehzeeb aur shaistagi ko farogh dene ke liye tamaam talebaat ko Mini Skirts, Shirts aur doosre ghair shaista malbusaat ke istemaal se mana kar diya hai aur kaha hai ke is tarha wo mardo'n ki dast daraziyo'n aur ziyadatiyo'n se mehfooz rahe'ngi. Mumbai University ke Vice Chancellor "Vijay Khose" ka kehna hai ke talebaat ka libaas aisa hona chaahiye ke isko pahen kar na sirf khud shaista, mohazzib aur mutamaddan nazar aae'n. Balke saathi talba aur asaateza ki nazare'n bhi na bhatke'n, University hukkam ka kehna hai ke wo talebaat ko riwayati shalwar qamees pahenne ka mashwara dete hain.

Isi tarha Saudia ke mashhoor akhbaar "Ar Riyadh" baroz Budh, mutaabiqa 21/10/1426H mein ek khabar chapi jiska unwan tha ke, "Bartania mein raae shumari ke mutaabiqa zina bil jabr ki bohut badi zimmedaari auro'n par aati hai". Phis iske tahat likha tha ke dono groupo'n ki raae shumaari ke baad ye baat waazeh hoti hai ke zina bil jabr ke jo waqaaat aae din pesh aate hain, unme qaabil e malaamat khud aarte'n hain. Kyou'nke, wo jab nasha-aawar mashruubaat istemaal karti hain aur aise haya-soz libaas pehenti hain, jin se unke fitno'n ki jagahe'n zahir hoti hain to wo mardo'n ki hawas ka shikar banti hain.

Qaraeen Ikram! Ye hain wo akhbaari aur maidani shahadate'n jin mein do (2) wajah badi waazeh taur par bayan hui hain. Awwal ye ke ghair shaista libaas ki wajah se aarte'n mardo'n ki hawas ka shikar banti hain. Duwwam, ye ke iski mukammil zimmedari ladkiyo'n par daali gai hai.

Albatta main ye kehta hu'n ke is baare mein sabse badi zimmedari waledain aur sar parasto'n par aati hai ke in hazraat ne saheeh nahaj par ladkiyo'n ki parwarish nahi ki. Na unhe saheeh taaleem aur hidayat se nawaza aur iffat o asmat ka dars diya aur naahi bataaya gaya ke asmat o iffat ke daku kaun kaun se log hain? Kyou'nke aarte'n fitri taur par kamzor, kam aqal aur jazbaati hua karti hain. Wo apne nuqsan ke baare mein saheeh andaza nahi laga sakte'n. Lehaza asal zimmedar unke waledain aur sarparast hazraat hain naake ladkiya'n aur aarte'n. Irshad e Baari Ta'ala hai:

Mard Auro'n Par Haakim o Nigraan Hain.⁹⁶

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ

13. Khushbu Lagaa Kar Bahar Na Nikle'n⁹⁷

Auro'n ki asmat o iffat ki hifaazat aur muashte ko fawahish o munkiraat se bachaane ke liye shariyat ne ek usool ye bhi rakha hai ke aarte'n khushboo lagaa kar bahar na nikle'n. Kyou'nke khushboo umooman jinsi jazbaat o shehwat ko ubhaarti aur mardo'n ki tawajjoh ko apni taraf mabzool karti hai. Khusoosan baaz qism ki khushbue'n aisee hoti hain jo jinsi jazbaat ke bhadkane ki ajeeb taaseer rakhti hain. Is liye aisee har aurat par sakht waheed aai hai jo khushboo lagaa kar bahar nikalti hai. Chunache hadees mein aisee aurat ko Zania yaane Zina ki taraf dawat dene waali kaha gaya hai.⁹⁸ Aur masjid jaha'n haazri ke liye zeenat ikhteyar karne ka hukum Quran mein

⁹⁶ Surah Nisa: 34

⁹⁷ Sharai parda ki sharaaet mein jis khushboo ka zikar aaya hai isse ye aam hai. Kyou'nke iska talluq khas hijab ko moa'attar karne se hai aur ye mauzoo jism ya aam kapdo'n ko moa'attar karne se muttaliq hai. Is liye

kisi ko ye subha nahi hona chaahiye ke mazmoon mein takraar hai. Isi par baad ke unwaan ko bhi samajh lena chaahiye.

⁹⁸ Sunan Abu Dawood waghaira ke hawaala se ye hadees guzar chuki hai.

hai aur Rasool Allah ﷺ ne masjid ko paak saaf aur khushboo se moa'attar rakhne ka hukum diya hai.⁹⁹ Wahan haazri ke liye bhi aurt o'n ko khushboo se sakhti ke saath roka hai. Chunache ek hadees mein irshad e Nabawi ﷺ hai:

Tum Mein se koi aurat masjid ke liye nikle to wo khushboo ke qareeb bhi na phatke.¹⁰⁰

إِذَا خَرَجَتْ إِحْدَاكُنَّ إِلَى الْمَسْجِدِ فَلَا تَقْرُبَنَّ طِبَّاءَ.

Hazrat Musa bin Yasaar رضى الله عنه bayan karte hain ke Hazrat Abu Huraira رضى الله عنه ke paas se ek aisee aurat ka guzar hua jisse khushboo phail rahi thee. Hazrat Abu Huraira رضى الله عنه ne sawal kiya: Aye “Jabar” ki beti! Kya tu masjid ka iraada rakhti hai?

Usne jawab diya: Ji Haa'n!

Hazrat Abu Huraira رضى الله عنه ne phir sawal kiya: Kya toone uske liye khusbu lagaa rakhi hai?

Usne jawab diya: Ji Haa'n, maine masjid mein hazir hone ke liye hi khushboo lagaai hai.

Hazrat Abu Huraira رضى الله عنه ne farmaya: Wapas jaaoo aur ghushl karke aao, kyou'nke maine Rasool Allah ﷺ farmate hue suna hai:

Jo aurat bhi masjid ke liye nikle aur isne aisee khushboo lagaa rakhi ho jo phail rahi ho, to Allah Ta'ala iski namaz us waqt tak qubool nahi farmata jab tak wo wapas jaakar janaabt ki tarha (acchi tarha) ghushl na karle.¹⁰¹

مَامِنْ امْرَأَةٍ تَخْرُجُ إِلَى الْمَسْجِدِ تَعْصِفُ رِيْحَهَا فَيَقْبَلُ اللَّهُ صَلَوةً حَتَّى تَرْجِعَ إِلَى بَيْتِهَا فَتَغْسِلَ غُسْلَهَا مِنَ الْجَنَابَةِ.

Yahee'n se ye samjha jaa sakta hai ke jab masjid mein aane ke liye khusboo ka istemal jaaez nahi hai to bazaaro'n, parko'n, aam mehfilo'n aur daftaro'n mein khusbu lagaa kar jaana kyou'n-kar jaaez ho sakta hai.

Mujhe ek aise naujawan ke baare mein batlaya gaya jo apni badi bahen ke ghar mein rahaesh pazeer tha aur subha ko jab college jaane lagta to apni gadi se apni nau-umar bhanji ko bhi school poh'ncha deta tha. Ek din raaste mein shaitan ke warghalane se isne bhanji se chedkhaani ki. Bhanji ne wapas aakar ye qissa apni maa ko batlaa diya. Maa ko ek taraf hairat aur doosri taraf sakht ghussa aaya ke is naujawan ne kis qadar be ghairati aur namakharaami ka suboot diya. Kyou'nke awwalan to wo uski bhanji thee, doosra iske ghar mein rahaesh pazeer tha. Chunache maa ne apne chote bhai ko ghairat o sharam ka hawaala de kar kaha ke tumne ye kya kiya? Apne ghar mein rakhne ka tumne mujhe yehi silaa diya? Is naujawan ne jo jawab diya tha, isse har maa baap ko ibrat haasil karni chaahiye, isne kaha: isme meri koi ghalati nahi hai, ghalati aap maa beti ki hai ke jab har subha aap ise acchi tarha se mazee'n karke aur umda khushboo lagaa kar rukhsat karti hain to iske anjaam par tawajjo kyou'n nahi deti?

14. Apni Zeenat Ko Zahir Na Kare'n

Zeenat se murad banaao singhaar aur araaesh hai. Jaise zavar, khubsurat libaas ya isi tarha ki baaqi cheeze'n jinka istemaal aurte'n apne husn o jamal mein mazeed nikhaar paeda karne ke liye karti hain.

Basaa auqaat dekha jaata hai ke aurat agar saadi aur taabai haalat par hai to uski taraf logo'n ki tawajjo kam hoti hai. Jabke doosri aurat khwah khubsurat na ho lekin agar isne apne aapko banawati husn se muzaiyyan kar rakha

⁹⁹ Hazrat Ayesha رضى الله عنها farmati hain ke Rasool Allah ﷺ ne hame “mohallo'n” mein masjid banaane, unhe paak o saaf rakhne aur moa'attar karne ka hukum diya. (Sunan Abu Dawood: Bab as Salah: 455 & Sunan Ibn Majah: Baab al Masaajid, 758 & Musnad Ahmad V6 P279, dekhiye Saheeh Allah Ta'ala Targheeb V1 P231

¹⁰⁰ Saheeh Muslim: Kitab as Salah, H443 (996) & Silsilah As Saheeha: 1094 bariwayat Zainab As Saqafi رضى الله عنها

¹⁰¹ Saheeh, Sunan Abu Dawood: Kitab al Libaas, H4174 & Sunan Al Kubra by Bayhaqi: 5375

hai to logo'n ki tawajjo ka markaz ban jaati hai, is liye shariat ne aurat ko izhaar e zeenat se mana farmaya hai. Chunache irshad e Allaahi hai:

Aur Saabiqa Daur e Jaahiliyat Ki Saj-dhaj Na Dikhaati
Phiro,¹⁰²

وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ

Is ayat mein Ummahatul Momineen ﷺ ko tabarruj se roka gaya hai aur unhi ke waaste se tamaam musalman aurto'n ko ye paegham diya gaya hai ke jis tarha zamana jaahiliyat mein aurte'n beparda nikalti thee'n. Unke cehre aur sar khule hote the, unke seeney par dupatta ka aanchal nahi hota tha, inka girebaan khula aur seeney ka balaai hissa zaahir raha karta tha, unki posheeda zeenat'e'n zahir raha karti thee'n. Ab Islam ke aajaane ke baad aisa nhi hona chaahiye, balke agar bahar nikalna hai to adaab e parda ka lehaaz karke har qism ke zahiri banao singhaar se parhez karte hue nikalna chaahiye.

Allama Nawab Siddiq Hasan Khan راجه لکھتے ہیں کہ tabarruj ye hai ke aurat apni wo zeenat o jamal aur khubsurati jiska chupaana wajib hai, zahir karde jiske dekhne se mardo'n ki shehwaat ubharti ho.

Aur ek jagah irshad e Baari Ta'ala Hai:

Aur Apna Banaao Singhaar Na Dikhaae'n Bajuz Iske Jo Khud Zahir Ho Jaaye Aur Apne Seeno'n Par Apni Odhniyo'n Ke Anchal Daale Rahe'n. Wo Apni Zeenat Na Zaahir Kare'n Magar Un Logo'n Ke Saamne: Shauhar, Baap, Shauharo'n Ke baap, Apne Bete, Shauharo'n Ke Baap, Apne Bete, Shauharo'n Ke Bete, Bhai, Bhaiyo'n Ke Bete, Behno'n Ke Bete Apne Mail Jol Ki Aurto'n, Apne Mamlook, Zer e Dast Mard Jo Shehwaat Na Rakhte Ho'n Aur Wo Bacche Jo Aurto'n Ki Posheeda Bato'n Se Abhi Waqif Na Hue Ho'n.¹⁰³

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۚ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۚ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرَ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ

Mazkoora Ayat Mein Do Qism Ki Zeenat Ka Zikar Aaya Hai:

1. Ek wo zeenat jiska chupaana mushkil tareen kaam hai. Jaise kapde, rasta dekhne ke liye aankh. Len-den ke liye hatheli aur chalte waqt pao'n waghaira. Isi hukum mein aankho'n ka surma, ungli ki anghoti aur hath ki mehndi waghaira bhi dakhil hai.
2. Doosri wo zeenat jisey sirf mohrim mardo'n yaa zar-khareed ghulaamo'n waghaira ke saamne zahir karne ki ijaazat hai, jaise kalaai aur uski chudiya'n, chehra aur kaan waghaira ke zavar waghaira.

Jaha'n tak pehli zeenat ka talluq hai to iska izhaar ek naaguzeer zarurat hai aur sharai taur par iske zahir karne mein koi harj nahi hai, albatto aise mauqo'n par mardo'n ko hukum hai ke wo apni nazre'n neechi rakhe'n aur ise bachaae'n. Aur jaha'n tak doosri zeenat ka talluq hai ghair mohrim o ajnabi mardo'n ke saamne iske izhaar ki ijaazat nahi hai. Wo ghair mohrim mard khwah azeed o aqaarib ho'n, dost o saathi ho'n ya koi aur.

Ye kis qadr hairat ki baat hai ke baaz aurte'n apna chehra to chupaae hoti hain lekin unki kalaai aur isme pehna hua zavar aur logo'n ko dawat e nazzara de raha hota hai. Isi tarha baaz aurte'n apna chehra chupaae hoti hain lekin unka burqa is qadr tang hota hai ke unke ang-ang, khaas kar seena aur kama waazeh rehte hain. Isi tarha baaz aurte'n apne cehre par parda kiye rehti hain, lekin peeche se unke baal saaf zahir rehte hain waghaira. Isi tarha baaz aurte'n apne cehre ko chipaae rakhne ke bawajood "izhaar e zeenat" ke gunah ka irtekaab karti hain.

¹⁰² Surah Ahzab: 33

¹⁰³ Surah Nur: 31

Halaa'nke ye aisee ahem cheez hai ke Allah ke Rasool ﷺ ne basaa auqaat Sahabiyyat ﷺ se in bato'n par bait li thee aur unhe khusoosi hukum diya tha ke apni zeenat ko zahir na karti phire'ngi.

Chunache Musnad Ahmad mein Hazrat Umaiyya bint Raqeeqa ﷺ se marvi hai ke jab wo islam par bait ke liye khidmat e Nabawi ﷺ mein hazir hui'n to Aap ﷺ ne irshad farmaya:

Main Tumse Is baat par bait leta hu'n ke tum Allah ke saath shirk na karna, chori na karna, apne baccho'n ko qatal na karna, apne hatho'n paero'n ke aagey koi bohtaan na ghadna, noha na karna aur saabeqa jaahiliyat ki saj-dhaj se bachna.¹⁰⁴

أَبَايُعُكَ عَلَى أَضْنٍ لَا تُشْرِكِي بِاللَّهِ شَيْئًا وَلَا تَسْرِقِي، وَلَا تَزْنِي وَلِضَا
تَقْتُلِي وَلَدَكَ وَلَا تَأْتِي بِبُهْتَانٍ تَفْتَرِيهِ بَيْنَ يَدَيْكَ وَرَجُلِكَ وَلَا
تَنُوحِي وَلَا تَبْرَجِي تَبْرَجُ الْجَاهِلِيَّةِ الْأُولَى.

Posheeda Zeenat Ke Izhaar Par Pabandi

Posheeda zeenat se muraad har aisee harkat hai ke aurat parda ya aadh mein rehne ke bawajood mardo'n ki tawajjo apni taraf mabzool karle. Jaise zewar ki awaz, sureeli awaaz, pazeab aur choodiyo'n ki jhankaar waghaira.

Irshad e Baari Ta'ala Hai:

Aur Zor Zor Se Pao'n Maar Kar Na Chale'n Ke Unki
Posheeda Zeenat Maloom Ho Jaee.¹⁰⁵

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفَيْنَ مِنْ زِينَتِهِنَّ.

Is hukum mein har wo harkat o awaaz dakhil hai, jisse mardo'n ki tawajjo aurto'n ki taraf muntaqil ho jaae. Jaise oonchi sandal ki awaz, sureli awaz, zewar ki jhankaar waghaira. Kyounke is qism ki har awaz se fitri taur par mard is awaz ki taraf mutawajje hote hain aur phir mukhtalif qism ke khayalaat o jazbaat dil mein angdaiyaa'n lene shuru kar dete hain. Yehi wajah hai ke shariyat ne namaz mein Imam ko mutawajje karne ke liye aurto'n ko tasbeeh (SubhanAllah kehne) ki bajae *Tasfeeq* (yaane hatheli bajaane) ka hukum diya hai, jaisa ke Allah ke Rasool ﷺ ka irshad hai:

Mardo'n ko SubhanAllah kehna chaahiye aur aurto'n ko
hatheli bajaani chaahiye.¹⁰⁶

التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ.

Is cheez ko madde-nazar rakhte hue ulama ka kehna hai ke aurto'n ke liye azan o aqamat mashroo nahi hai aur na hi hajj o umrah ke mauqe par mardo'n ki maujoodgi mein wo buland awaz se talbiya padhegi. Qaabil e ghaur baat hai ke jab azan o aqamat aur ba-awaaz talbiya waghaira aurto'n ke liye mashroo nahi to inka gaana gaana, ghazal padhna, hamd o naat padhna, nez lahan aur sureli awaaz se logo'n ke saamne Quran padhna kaise jaaez ho sakta hai?

Baghair Mohrim Ke Safar Par Pabandi

Aurat fitri taur par kamzor, jazbaati aur kam aqal paeda ki gai hai is liye iski hifaazat zaruri aur fitri amr hai, is liye mardo'n ki ye zimmedari hai ke wo aurto'n ki hifazat aur unki nigrani kare'n. Hazrat Abdullah bin Abbas رضى الله عنه ne farmaya:

Allah Ta'ala ne mard ko zmeen se paeda kiya aur uski khwahish o haajib is mein rakh di aur aurat ko mard se paeda kiya aur uski haajat o khwahish mard ke andar rakh di. Lehaza tum aurto'n ko roke rakho (unki hifaazat karo).¹⁰⁷

خَلَقَ الرَّجُلُ مِنَ الْأَرْضِ فَجَعَلَتْ نَهْمَتُهُ الْأَرْضَ وَخُلِقَتِ الْمَرْأَةُ
مِنَ الرَّجُلِ فَجَعَلَتْ نَهْمَتَهَا فِي الرَّجُلِ فَاحْسِنُوا نِسَاءَكُمْ.

¹⁰⁴ Hasan, Musnad Ahmad: V11 P437, H6850 & Musnad Ash Shameen: 1390

¹⁰⁵ Surah Nur: 31

¹⁰⁶ Saheeh Bukhari: Kitab ul Amal, H1203 & Saheeh Muslim: 422 (954)

¹⁰⁷ Shob al Imaan by Bayhaqi V10 P221, H7411

Aurat ki hifazat aur uski asmat o iffat ke pesh e nazar islam ne taakeedi hukum diya hai ke koi aurat baghair aise mohrim ke safar na kare jo iski hifaazat kar sakta ho aur uske jazbat ke saamne rok ban sakta ho, chunache Rasool Allah ﷺ ka irshad hai:

Koi bhi aurat kisi mohrim ke baghair safar na kare aur aurat ke paas iske ghar mein aadmi us waqt tak dakhil na ho jab tak iska mohrim na ho.¹⁰⁸

لَا تُسَافِرُ الْمَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ وَلَا يَدْخُلُ عَلَيْهَا رَجُلٌ إِلَّا وَمَعَهَا مَحْرَمٌ.

Aur ek riwayat mein hai:

Koi mard kisi aurat ke saath khalwat ikhteyar na kare aur naa hi koi aurat baghair apne mohrim ke safar par nikle.¹⁰⁹

لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ وَلَوْ تَسَافَرَا إِلَّا وَمَعَهَا ذُو مَحْرَمٍ.

Aap ﷺ ka ye farman sunkar ek sahabi رضی اللہ عنہ khade hue aur arz kiya ke meri biwi hajj ke liye jaa rahi hai aur mujhe ek ghazwa mein jaane ke liye naam-zad kar diya gaya hai (ab main kya karu'n?) Aap ﷺ ne farmaya: Jaa apni biwi ke saath hajj karo.

Ek aur hadees mein ye hukum mazeed taakeed ke saath bayan hua hai. Irshad e Nabawi ﷺ hai:

Jo aurat Allah aur yaum e aakhirat par imaan rakhti ho uske liye jaaez nahi ke wo ek raat din ka safar baghair kisi mohrim ke kare.¹¹⁰

لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ إِلَّا مَعَ ذِي مَحْرَمٍ مِنْ أَهْلِهَا.

Is tarha bohot sari hadeeso'n mein aurat ko baghair mohrim ke safar karne se roka gaya hai, jiski wajah ye hai ke ek taraf jaha'n aurat ki asmat o iffat ki hifaazat ho sakey aur ise insani bhediyo'n ke hamlo'n se mehfooz rakha jaa sakey, wahee'n doosri taraf ye maqsad hai ke khud iske khadam na bhatakne paae'n. Ke jazbaat mein aakar koi aisa qadam uthaale jo iske ahle khaana ke liye aar o shanaar ka sabab bane.

Qareen Ikram! Is hukum islami se rugardaani ka nateeja hai ke aaj duniya mein chaaro'n taraf aise haadesaat kasrat se peh aarahe hain ke koi aurat safar par gai to wapas nahi aai. Kisi ke saath zina bil jabr ka waaqea pesh aaya, pichle saal Rajasthan ke mashoor shaher Jodhpur mein ek German aurat ke saath zina bil jabr ka waaqea pesh aaya, ye aurat apne mulk se tan-tanha siyaahat ki gharz se Hindustan aai hui thee. Jaipur ki siyahat ke baad wo jodhpur aarahi thee, station par utar kar isne rikshaw kiya, rikshaw driver se hotel le jaane ki bajaaye apne kisi saathi ke saath ise kis ghair abaad jagah le gaya jaha'n dono ne milkar iske saath zina bil jabr kiya.¹¹¹

Zilaa Kanpur govindnagar kacchi madiya ki rehne waali ladki Jhansi shaher mein apne kisi ristedar se milkar Jhansi passenger train se Kanpur jaa rahi thee ke raaste mein ise 2 bhai Deepak aur Manilaal naami mile, dono bhaiyo'n ne ise dhoka de kar Bheemsen Station par utaara aur apne ghar legae, jaha'n dono ne baari baari iske saath zina kiya, ye silsila kai dino'n tak jaari raha, bilaa aakhir wo ladki kisi tarha waha'n se nikal kar bhagi aur apne ghar Govindnagar poh'nchi.¹¹²

Ye sirf do (2) waaqea nahi hain, balke akhbaraat aur magazine padhne waale hazraat rozaana hi aisee khabre'n padhte rehte hain. Us waqt mere saamne bhi mutaddid aise waqeaat aur kai akhbaar ke taraashe maujood hain jin se aurto'n aur unke nigraan hazraat ki is ghalati ka ehsaas hota hai, is tarha baaz waqeaat aise bhi saamne aate

¹⁰⁸ Saheeh Bukhari: Kitab Jaza As Saeed, H1862 & Saheeh Muslim: 1341 (3272)

¹⁰⁹ Saheeh al Bukhari: Kitab al Jihad, H3006

¹¹⁰ Muwatta Imam Malik: Kitab al Jaame, H1790 & Musnad Ahmad: V12 P156, H7222

¹¹¹ Jareeda Ar Riyadh 13th May 2005

¹¹² Anokhi Sacchi Kahaniya'n P25, Adad 47, Saal Paachwa'n: 2006

hain ke akele safar karne waali aurte'n raaste mein ghair mardo'n se ishq o maasheqa bhi shuroo kar deti hain, jiska nateeja gharki badnaami ya barbaadi ki shakal mein zahir hota hai.

Waazeh rahe ke isi hukum mein har wo nikalna daakhil hai jaha'n aurat ki himaayat ki zarurat ho. Khwah wo safar taweel ho ya mukhtasar, ya sirf akele sair o tafreeh ke liye nikalna ho, balke aise sacche waqeaat ko maine apne baaz duroos ka mauzoo bhi banaaya hai, jaise hamare dars ki cassette "Qissa aur Ibrat".

Haafiz ibn Abdul Barr رابح mutalleqa ahadees ki sharah karte hue likhte hain: is silsila mein warid ahadees jo bazaahir mukhtalif hain¹¹³ lekin asal maqsad ye hai ke har aisa safar jo aurat ke liye ghair mamoon o ghair mehfooz ho aur uske liye fitne ka khof ho, is safar ke liye iska baghair mohrim ke nikalna jaaez na hoga.¹¹⁴

15. Naram o Shireen Baat Se Parhez

Isse muraad ye hai ke aurat kisi ajnabi mard se baat karte hue aise narm o shireen lehje ya aisee loch-daar awaaz istemaal na kare jo baat ko tool dene ka jawaaz deti ho, balke ise chaahiye ke hasb e zaroorat bole aur bolne mein bhi iske lehje mein sakhti aur rookha pan ho, taa-ke isse baat karne waala shakhs dil mein kisi ghalat tamanna ko jagah na de aur sirf zaroori baat par hi iktefaa kare.

Chunache Allah Ta'ala azwaaz e Muttaheraat ko mukhaatib karte hue farmata hai:

Aye Nabi Ki Biwiyo'n! Tum Aam Aurto'n Ki Tarha Nahi Ho, Agar Tum Parhezgari Ikhteyar Karo To Naram Lehja Mein Baat Na Karo, Ke Jiske Dil Mein Rog Ho Wo Koi Buraai Khayaal Karle Aur Haa'n tum Qaaede Ke Mutaabiq Kalaam Karo.¹¹⁵

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۚ إِنِ اتَّقَيْتُنَّ فَلَا تَحْضَعْنَ
بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا

Is ayat ki wazaahat karte hue Abul A'ala Maududi likhte hain: Yaane zaroorat pesh aane par kisi mard se baat karne mein koi muzaaeqa nahi hai, lekin aise mauqe par aurat ka lehja aur andaaz e guftagu aisa hona chaahiye ke jisse baat karne waale mard ke dil mein kabhi ye khayaal tak na guzar sakey ke is aurat se koi aur tawaqqo bhi qaaem ki jaa sakti hai. Iske lehje mein koi loch na ho, iski baato'n mein koi lagaawat na ho, iski awaaz mein daa'nsta koi sheerni ghuli hui na ho. Jo sunne waale mard ke jazbaat mein angekht paeda karde aur ise aagey qadam badhaane ki himmat dilaae is tarz e guftagu se mutalliq Allah Ta'ala saaf farmata hai ke ye kisi aurat ko zeb nahi deta jiske dil mein Allah ka kahuf aur badi se parhezgaari ka jazba ho. Doosre alfaaz mein ye fasaayat aur faajeraat ka tarz e kalaam hai. Naake mominaat o muttahiyaat ka.

Aagey mazeed likhte hain: Ab zara sochne ki baat hai ke jo deen aurat ko ghair mard se baat karte hue bhi lochdaar andaaz ikhteyar karne ki ijaazat nahi deta aur ise mardo'n ke saamne bilaa zarurat awaaz se bhi rokta ho, kya wo kabhi isko pasand kar sakta hai ke aurat stage par aakar gaae, naache, bhao bataae aur naaz o nakhre dikhaae. Kya wo uski ijaazat de sakta hai ke radio par aurat aashiqanaa geet gaae aur sureele naghmo'n ke saath fahash mazaameen sunaa sunaa kar logo'n ke jazbaat mein aag lagaae.¹¹⁶

Hazraat! Aaj ke baqalm khud bazabaan khuweesh mohazzib bane logo'n ko ye baat ajeeb maloom hogi ke aurat kisi mard se jab baat kare to sookhe lehje mein baat kare, ghair-zaroori baat na kare aisa kyou? Lekin aise logo'n ko yaqeen rakhna chaahiye ke jab Allah Tabaara wo Ta'ala ne auro'n ko lochdaar awaaz se mana farmaya hai to isme bohot badi hikmat zaroor posheeda hai, khwah wo hikmat hamari samajh se aari ho ya hamari samajh se

¹¹³ Haafiz ibn Abdul Barr رابح ايشاارا un ahadees ki taraf hai, jin mein se baaz mein 3 din ke safar ka zikar hai, kisi mein ek din raat ke safar ka zikar hai aur baaz mein sirf ek din ka zikar hai aur baaz mein ek "Bareed" ki masaafat ka zikar hai, in ahadees ke liye dekhiye, Jaame al Usool V5 P24,25,26 Hadees# 301 to 304.

¹¹⁴ Allah Ta'ala Tamheed by Ibne Abdul Barr V21 P55

¹¹⁵ Surah Al Ahzab: 32

¹¹⁶ Tafheem ul Quran: V4 P89-90

baahar ki cheez ho. Nez khud Allah Ta'ala ne iski baaz hikmato'n ki taraf ishaara bhi farmadiya hai. Wo ye ke bimaar dil log is shiree'n guftau se aagey badhkar kisi aur cheez ke mutamanni na ho jaae'n.

Hamare in bhaiyo'n ko is baat par tajjub hai to iski ek taabai wajah ye hai ke baaz wo buraaiya'n jo aam ho jaati hain aur aahista aahista dil o mizaaj iska aadi ho jaata hai to iski qabaahat logo'n ke dilo'n se khatam ho jaati hai, hatta ke aam log ise buraai nahi samajhte balke basaa auqaat kabaaer o mohlikaat ke murtakib hazraat bhi logo'n ko bure nahi lagte. Bae'ena yehi halaat us waqt namaz chodne, aurat ka beparda ghoomne, ajnabi mardo'n se khule aam guftagu karne aur auro'n ki neem barhana tasweer, unke saath uthne baithne aur unse baat karke lazzat andoz hone ki hai ke aam logo'n ko ye ehssaas bhi nahi rehta ke ham koi ghair sharai kaam kar rahe hain.

Lekin ek sacche musalman ko ye yaqeen rakhna chaahiye ke Allah A'aalim ul Ghaib wash Shaadah ka har hukum hikmat par mabni aur insan ke liye is par amal baais e khair o barkat hai. Nez basaa auqaat aise haadesaat pesh ajaate hain jo insan ko chaar o nachaar maan-ne par majboor kar dete hain ke ye Ilaahi faislaa apni jagah bilkul haq aur mabni bar-hikmat hai. Chunache ham jaha'n rehte hain isi qareeb mein ek baar kisi aurat ne dekha ke iska koi ghair mohrim rishtedaar ladka kisi ladki se chedkhaani kar raha hai. Usne baraah naseehat ise telephone par mana kiya aur gande fe'ل فعل ke baare mein anjaam se daraaya. Ladke ne bhi apni ghalat ka eteraaf kiya, is aurat ka shukriya adaa kiya aur ye bhi kaha ke mere saamne ek mushkil mas-ala hai, agar kisi se pooch kar ise hal karde'n to aapki badi meherbaani hogi, chunache is tarha in dono mein telephone par bato'n ka silsila shuru hua to wo mohtarma bhool gae'n ke:

Agar Tum Shiree'n Daato'n Ko Khula Dekho To
Ye Na Samjho Ke Sher Muskuraa Raha Hai

إِذَا رَأَيْتَ نُيُوبَ اللَّيْلِ بَرْدَةً
فَلَا تُظَنَّ أَنَّ اللَّيْلَ يَبْتَسِمُ

Khulaasa ye ke is tarha dono ke bahami talluqaat badhte gae, jiski ibtedaa khaalis khandaani, dindaari aur ikhlaas par mabni thi. Lekin ab wo mohtarma jo naaseh ki haisiyat se saamne aai thee'n aur jis cheez se is ladke ko bachaana chahti thee'n, isi mein khud muhtala ho gae'n. Nateeja ye nikla ke dono is ghalat kaam mein muhtala ho gae jiske liye shariyat na lochdaar awaaz mein baat karne aur ajnabi mard se baat ko tool dene se mana farmaya hai: Khulaasa ye ke kisi bhi ajnabi shakhs se guftagu ki jo hudood shariyat ne rakhi hain, unse tajaawuz karna khatre ki ghanti hai aur in hudood mein rehna asmat o iffat ki hifaaza hai.

16. Ghair Mohrim Ko Haath Lagaane Ya Choone Se Parhez

Fawaahish o munkiraat par rok thaam ke liye shariyat ne ek pabandi ye rakhi hai ke kisi mard ke liye ye jaaez nahi hai ke wo kisi ghair mohrim ko chooe aur hath lagaae, chunache Rasool Allah ﷺ ka irshad hai:

Kisi ke sar mein lohe ki sooe cubhodena, isse behtar hai ke wo kisi aisee aurat ko chooe jo uske liye halaal nahi hai.¹¹⁷

لَأَنْ يُطْعَنَ فِي رَأْسِ أَحَدِكُمْ بِمَخِيطٍ مِنْ حَدِيدٍ خَيْرٌ لَهُ مِنْ أَنْ
يَمْسَسَ امْرَأَةً لَا تَحِلُّ لَهُ.

Waazeh rahe ke chot ya takleef sarke jis qadr qareeb hogi isi qadr isme takleef shadeed hogi aur phir sar mein baaz muqamaat aise bhi hain jaha'n agar sooe bhi chubh jaae to maut waaqe ho sakti hai. Goya ke mafhoom e hadees you'n banaa ke shadeed tareen takleef bardasht karlo, maut ka khatra qubool karlo, lekin kisi ghair mohrim aurat ko haath mat lagao.

¹¹⁷ Saheeh Mojamil Kabeer by Tabrani V20 P211, H482 & Silsila As Saheeha: 226

Is hadees aur doosre dalaael ki buniyad par Aimma Arba ka is baat par ijmaa hai ke ghair mohrim aurat se musafha jaaez nahi hai.¹¹⁸

Qaabil e ghaur muqam hai ke Rasool Allah ﷺ jo har qism ke zaahiri o baatini khoobiyo'n ka majmua the, har qism ke gunah se paak o masoom barhaq the. Aapka bhi ye mamool raha hai ke aapne kabhi kisi ajnabi aurat ko hath nahi lagaaya. Chunache Aap ke halat se sabse ziyaada baa-khabar zaat Hazrat Ayesha رَضِيَ اللَّهُ عَنْهَا bayan farmati hain ke Rasool Allah ﷺ ye ayat padh kar auro'n se zabaani bait lete لَا يَشْرِكُنَ بِاللَّهِ شَيْئًا¹¹⁹ Aur Aap ﷺ ke dast e mubaarak ne kabhi kisi aurat ke hath ko nahi chooa. Illa ye ke wo aurat Aap ﷺ ki milkiyat (o zaujiyat) mein ho.¹²⁰

Hazrat Umaiyya bint Raqeeqa رَضِيَ اللَّهُ عَنْهَا bayan karti hain ke main chand auro'n ke saath Rasool Allah ﷺ ke hath par bait ke liye haazir hui. Hamen arz kiya: Aye Allah ke Rasool ﷺ! ham Aap se is baat par bait karti hain keham shirk na kare'ngi, chori na kare'ngi, zina na kare'ngi, apne hath pao'n ke aagey koi bohtaan gadhkar nahi laae'ngi, chori na kare'ngi aur kisi nek kaam mein aapki nafarmaani na kare'ngi. Hazrat Umaiyya kehti hain ke jab hamne ye alfaaz dohraae to Aap ﷺ ne farmaya: Saath saath ye bhi kehlo:

Jahaan tak tumhaara bas chalega aur tumhare liye
mumkin hoga.

فِيمَا اسْتَطَعْنَ وَأَطَقْنَ.

Ye sunkar hamne kaha: Allah aur uske Rasool hamare liye khud hamse ziyaada maherbaan hain, itna hojaane ke baad hamne Allah ke Rasool ﷺ se mutaalba kiya ke apna dast e mubaarak phaelaae'n taa-ke (mardo'n ki tarha musaahfa karke) ham bhi aapse bait kare'n, lekin Aap ﷺ ne irshad farmaya:

Main auro'n se musaafha nahi kiya karta, mera ek
aurat se baat karna goya 100 auro'n se baat karna hai
(auro'n se main sirf zabaani ahed leta hu'n).¹²¹

إِنِّي لَا أَصَافِحُ النِّسَاءَ إِنَّمَا قَوْلِي لِمَاةٍ أَمْرَةٍ كَقَوْلِي لِأَمْرَةٍ وَاحِدَةٍ.

Ek aur Sahabiya Hazrat Aqeela bint al Haaris رَضِيَ اللَّهُ عَنْهَا bayan karti hain ke main aur meri Maa Fareerah chand muhaajir auro'n ke saath khidmat e Nabavi ﷺ mein aapse bait karne ke liye haazir hui'n, jis waqt hamne Aap ﷺ se bait ki us waqt Aap ﷺ muqam e batha mein kheema-zan the, Aap ﷺ ne hamse ayat: لَا يَشْرِكُنَ بِاللَّهِ ke mutaabiq bait li, jab hamen in baato'n ka iqraar kar liya aur bait ke liye hath badhaaya to Rasool Allah ﷺ ne farmaya:

Main auro'n ka hath nahi choota.¹²²

لَا أَمْسُ أَيْدِي النِّسَاءِ.

Chunache Aap ﷺ ne hamare liye maghfirat ki dua ki aur yehi hamari bait thee.

Khulaasa ye ke ajnabi auro'n se musaafha aur inka choona jaaez nahi hai, balke ye bhi zina ka pesh kheema aur muqaddama hai. Kitni hi aisee shareezaadiya'n hain jo zina jaisee ghilaazat mein choone aur pakadne se hi giraftaar hui hain. Kitna hi aise ghar hain jo choone aur bos o kinaar hi ke zariye se barbaad hue hain. Ab aise waqeaat ko zikar karke mauzoo ko tool nahi dena chaahata.

Allah Ta'ala se dua hai ke muslim moashra ko zina aur fawaahesh se paak o saaf rakhe aur in asbaab se bhi mehfooz rakhe jo zina ki seedhi bante hain. Har muslaman ki izzat ki hifaazat farmae, baccho'n aur bacchiyo'n ko waledain

¹¹⁸ Al Mar-ah al Muslimah al Ma'asrah by Ahmad Ba Bateen: P422

¹¹⁹ Saheeh Bukhari, Kitab ul Ahkam: H7214 & Saheeh Muslim: 1822 (4834)

¹²⁰ Hazrat Ayesha (Raziallhu Ta'ala Anha) ka ishaara Surah al Mumtahna ki darj e zail ayat ki taraf hai: tarjuma, Aye Paeghambar! Jab Musalman Aurt'e'n Aapse In Baato'n Par Bait Karne Aae'n Ke Wo Allah Ke Saath Kisi Ko Shareek Na Kare'ngei, Chori Na Kare'ngi, Zinakaari Na Kare'ngi, Apni Aulad Ko Na Maar Daale'ngi aur Koi Aisa Bohtaan Na Baandhe'ngi Jo

Khud Apne Hatho'n Paero'n Ke Saamne Ghadle'n Aur Kisi Nek Kaam Mein Aapki Nafarmaani Na Kare'ngi To Aap Unse Bait Kar Liya Kare'n Aur Unke Liye Maghfirat Talab Kare'n, Beshak Allah Ta'ala Bakhshne Waala Maaf Karne Waala Hai. (Surah Mumtahna: 12)

¹²¹ Saheeh Sunan Nisai: Kitab ul Baia'ah: H4181

¹²² Saheeh Mojam al Ausat by Tabrani V6 P217, H6229 & Mojam al Kabeer by Tabrani: V24 P342, H854 & Saheeh al Jaame: 7177

ka mute'e aur unki aankho'n ki thandak banaae. Meri is haqeer si koshish ko qubool farmaae aur ise mere aur mere waledain ke liye sadqa jaariya banaae. Ameen.

Aakhir mein Akbar Ilaahbaadi ﷺ ki ek nazam par jo ladkiyo'n aur unki taaleem o tarbiyat se mutalliq hai par apni baat khatam karta hu'n.

وَالْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى نَبِيِّنَا مُحَمَّدٍ.

Maqsood ul Hasan Faizi

Al Ghaat, Saudi Arab

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|---|--|
| <p>Taaleem Aurto'n Ko Bhi Deni Zaroor Hai Husn e Ma'asherat Mein Saraasar Fatoor Hai Inpar Ye Farz Hai Ke Kare'n Koi Bandobast Lekin Zaroor Hai Ke Munaasib Ho Tarbiyat Azadiya'n Mizaaj Mein Aae'n Na Tamkinat Har Chand Ho Uloom e Zaroori Ki Aalema Mazhab Ke Jo Usool Ho'n Isko Bataae Jaae'n Auhaam Jo Ghalat Ho'n Wo Dil Se Mitaae Jaae'n A'asiya'n Se Mohtarz Ho Khuda Se Dara Kare'n Taaleem Khoob Ho To Naa Aaegi Daam Mein Khairaat Se Hi Hogi Gharz Khaas o Aam Mein Accha Bura Jo Kuch Hai Khuda Hi Ke Hath Hai Taaleem Hai Hisaab Ki Bhi Wajebaat Se Ye Kya Ziyaada Gin Na Sake Paach Saat Se Ghar Ka Hisaab Seekh Le Khud Aap Jodna Khaana Pakaana Jab Nahi Aaya To Kya Mazaa London Ke Bhi Risaalo'n Mein Maine Yehi Padha Waqt Aapade To Gaadhe Gazi Mein Bhi Uzar Kya Seena Puroona Aurto'n Ka Khaas Hai Hunar Aurto'n Ke Dil Mein Shauq Hai Is Baat Ka Agar Kasb e Moaash Ko Bhi Ye Fan Hai Kabhi Mufeed Sabse Ziyada Fikr Hai Sehat Ki Laazmi Khaane Bhi Zaroor Ho'n Safaa Ho Libaas Bhi Taaleem Ki Taraf Abhi Aur Ek Qadam Badhe'n Public Mein Kya Zaroor Ke Jaa Kar Tani Raho Daata Ne Dhan Diya Hai To Dil Se Ghani Raho</p> | <p>Ladki Jo Be Padhi Ho To Wo Be Shaoor Hai Aur Isme Waledain Ka Beshak Qusoor Hai Chod-de'n Na Ladkiyo'n Ko Jahaalat Mein Sahdd o Mast Jisse Biraadari Mein Badhe Qadr o Manzilat Ho Wo Tareekh Jisme Ho Neki o Maslehat Shauhar Ki Ho Mureed To Baccho'n Ki Qhadema Baaqaaeda Tareekh Parastish Sikhaae Jaae'n Sikke Khuda Ke Naam Ke Dil Mein Bithae Jaae'n Aur Husn Aaqebaat Ki Hamesha Dua Kare'n Khaliq Pe Lau Lagaaegi Wo Apne Kaam Mein Isko Sikhaaya Jaae Ye Waazeh Kalaam Mein Neki Agar Karegi To Fitrat Bhi Saath Hai Diwaar Par Nisha'n To Hain Wahiyaat Se Laazim Hai Kaam Le Wo Qalam o Dawaat Se Accha Nahi Hai Ghair Pe Ye Kaam Chodna Johar Hai Aurto'n Ke Liye Ye Bohot Bada Matbakh Se Rakhna Chahiye Lady Ko Silsila Ghar Ke Liye Ta'am Pazi Mein Bhi Uzr Kya Darzi Ki Choriyo'n Se Hifaazat Pe Ho Nazar Kapdo'n Se Beche Jaate Hain Gul Ki Tarha Sa'nwar Ek Shughal Bhi Hai Dil Ke Bahelne Ki Bhi Ummid Sehat Nahi Durust To Bekar Zindagi Aafat Hai Ho Jo Ghar Ki Safaai Mein Kuch Kami Sehat Ke Hifz Ke Jo Qawaaed Hain Wo Padhe'n Taqleed Maghribi Pe A'abas Kyou'n Thani Raho Padh Likh Ke Apne Ghar Mein Hi Devi Bani Raho.¹²³</p> |
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¹²³ Kulliyaat e Akbar: P546, 548

Zameema

Ye chand sutoor ek mohtarma ke istifsaar par likhi gai thee'n, jinhe cehre ke parde se mutalliq kuch shubhaat the, ifaada aam ke liye bataur e zameema is kitabche mein shamil kiya jaa raha hai.

Sawalaat

1. Aurat ka chehra hijab mein dakhil hai ya nahi?

Jawab: Ye mas-ala ulama ke nazdeek mukhtalif fee raha hai, baaz ahle ilm chehre ka chupaana parde mein dakhil samajhte hain aur baaz ke nazdeek chehre ka chupaana afzal zaroor hai lekin wajib nahi. Har fareeq ke apne apne dalaal aur dono fareeqo'n ne haq tak poh'o'nehne ki gharz se apne apne mauqif ki taa'eed mein Quran o Sunnat se dalaal pesh kiya hain. Allah se dua hai ke haq paane waale ko dohra ajar aur ghalati karne waale ko ek ajar de. Ameen

Nacheez ne dono fareeqo'n ke dalaal ka muta'ala kiya hai aur jo raae Quran o Sunnat aur Amal e Sahaba (Rizwan) ke nazdeek tar mehsoos hui hai, ise aapke saamne ikhtesaar ke saath rakh raha hai. Albatta tafseel ke liye darj e zail kitabo'n ki taraf rujoo kar sakte hain. Maulana Maududi ki kitab "Parda:", Maulana Abdus Salaam Bastawi ki kitab "Islami Parda:", Shaikh al Islam Imam Ibne Taimiyyah ki kitab jiska tarjuma raqim e sutoor ne kiya hai "Musalman Aurat Ka Parda Aur Libaas e Namaz:", Allama Saleh al Uthaimen ka risaala "Al Hijaab" jiska tarjuma bazaar mein dastiyaab hai aur Maulana Abdur Rahman Kailaani ki kitaab "Ehkaam e Satar o Hijaab". Lekin ye waazeh rahe ke Maulana Maududi aur Maulana Abdur Rahman Kailaani ki zikar karda baaz juziyaat qaabil e qubool nahi.

Quran o Sunnat aur ulama ke aqwaal ke muta'ale ke baad mere nazdeek raajeh maslak ye hai ke chehra aur dono hath parde ke hukum mein dakhil hain, jiski wajuhaat darj e zail hain: (Waazeh rahe ke jo muqamchehre ke parde ka hai wo dono hatho'n ka nahi)

Quran e Majeed ki baaz ayaat poori saraahat ke saath parde ka hukum deti hain aur Allah o Rasool ﷺ ka har ek hukum wajib ka darja rakhta hai. Illa ye ke kisi doosri daleel se iska wujoob mansookh saabit ho. Aur taa-waqt e tehreer koi aise daleel meri nazar se nahi guzri jo saheeh o sareeh ho, iski taaweel ki gunjaaesh na ho aur isse wujoobi hukum e khaas ya mansookh kiya jaa sakey.

Pehli ayat: Allah Tabaarak o Ta'ala Rasool Allah ﷺ ki Azwaaj e Muttaheraat ﷺ se mutalliq musalmaano ko taaleem de raha hai:

Jab Tum Unse Koi Cheez Talab Karo To Parde Ke Peeche Se Talab Karo.¹²⁴

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ

Ghaur kare'n ke agar chehre ka parda wajib nahi hai to parde ke peeche se maangne ka kya ma'ana reh jaata hai? Is ayat mein Azwaaj e Muttaheraat ﷺ se kisi ke talab karne ko "Parda ki Out" se muqeed karna is baat ki waazeh daleel hai ke chehra khol kar logo'n ke saamne aana ya unhe koi cheez dena jaaez nahi (wallah a'alam)

Baaz ahle ilm ne is ayat ka ye jawab diya hai ke ye hukum Rasool Allah ﷺ ki biwiyo'n ke saath khaas tha, lekin sawal ye hai ke iski kya daleel hai? Balke Aap ﷺ ki Azwaaj e Muttaheraat jo har qism ke shak o shubha se paak thee'n aur aam musalman unke baare mein ehteraam o taazeem ka aisa azeem jazba rakhte the jo aam aurt'o'n ke baare mein nahi ho sakta. To jab azwaaj e muttaheraat ﷺ ke baare mein ye hukum hai to aam aurt'e'n to is hukum par amal ki ba darja e aula haqdaar hain jiski mazeed wazaahat darj e zail ayat karti hai?:

¹²⁴ Surah Ahzaab: 53

Isi tarha Surah Ahzab mein ek aur jagah irshad e Ilaahi hai:

Aye Nabi! Apni Biwiyo'n Apni Betiyo'n Aur Musalmano Ki Aurto'n Se Keh Deejiye Ke Wo Apne Oopar Apni Chaadare'n Latkaya Kare'n. Isse Bohot Jald Wo Pehchaan Li Jaae'ngi Phir Wo Sataai Na Jaae'ngi Aur Allah Ta'ala Bakhshne Waala Maherbaan Hai.¹²⁵

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيقِهِنَّ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

Is ayat mein sirf Azwaaj e Muttaheraat النِّسَاءِ الْمُؤْمِنِينَ ko hi nahi balke aam musalman aurto'n ko bhi ye hukum hai ke wo apni chadaro'n ko oopar se latkaa le'n. Jis ki amali shakal wohi banti hai jisey hamari zuban mein ghoonghat nikaalna kehte hain. Jisse cehre ka umoomi hissa balke poora hissa chupaa rehta hai aur nazar neechi karke chalne se saamne bhi nazar aata rehta hai.

Is liye haq ye hai ke ye ayat cehre ka parda hone ke hukum mein bilkul sareeh hai, jiska eteraaf tamaam ahle ilm karte hain.

In ayat e Quraniya ke alaawa bakasrat ahadees se cehre ke parde ka suboot milta hai, chunache ayat e hijab nazil hone ke baad Sahabiyyat النِّسَاءِ الْمُؤْمِنِينَ ka mamool bhi yehi raha hai ke sirf Azwaaj e Muttaheraat النِّسَاءِ الْمُؤْمِنِينَ hi nahi balke aam musalman aurte'n bhi ajnabi mardo'n se apna chehra chupaya karti thee'n. Chand misaale'n mulaheza ho'n:

Hadsa ufak mein Hazrat Ayesha Siddiqa رَضِيَ اللَّهُ عَنْهَا ka bayan hai ke jab main wapas aakar apni jagah baith gai, is dauraan mujhe neend aai aur main so gai, idhar Hazrat Safwan bin Mo'otal As Salmi رَضِيَ اللَّهُ عَنْهُ jo Lashkar ke peeche reh gae the, jab subha ke waqt mere pass poho'nche to ek soe hue aadmi ka wujood dekh kar meri jaanib badhe aur mujhe dekh kar pehchaan gae, kyou'nke parde ka hukum naazil hone se pehle mujhe dekh chuke the., unke انا لله وانا اليه راجعون kehne se main bedar hogai. Cehre ko apni chaadar se chupaa liya (yaane cehre ka parda kar liya)¹²⁶

a. Hazrat Ayesha رَضِيَ اللَّهُ عَنْهَا bayan karti hain ke jab ayat:

Aur Apni Zeenat Ko Zaahir Na Kare'n.¹²⁷

وَلْيَضْحَكُنَّ يَخْفَيْنَ عَلَىٰ جُيُوشِهِنَّ

nazil hui to musalman aurto'n ne apne azaar (tehbant) ko phaad kar ise odhni banaa liya (aur isse apne cehro'n ko dhakliya)¹²⁸

Waazeh rahe ke baaz saheeh riwayat mein musalman aurto'n khusoosan ansar ki aurto'n ke is amal ko "اعتجار" se ta'abeer kiya gaya hai.¹²⁹

Aur mashoor Mohaddis Imam Ibne al Aseer ne "اعتجار" ki tafseer apni kitab Ghareeb al Hadees mein is tarha ki hai: apne amaama ya chadar ko apne sar par lappet kar iske ek hisse ko cehre par latkaa lena "اعتجار" kehlaata hai.¹³⁰

Doosre lafzo'n mein ham keh sakte hain ke hukum e Ilaahi ki tameel mein musalman aurto'n ne fauran ghair mohrim mardo'n se apne cehro'n ko chupaa liya.

b. Hazrat Ayesha رَضِيَ اللَّهُ عَنْهَا bayan karti hain ke ham log haalat e ehraam mein hote, jab qaafle hamare saamne se guzarte to ham apni chaadar ko apne cehre par latkaa lete aur jab qaafle guzarte to ham apne cehre khol lete.¹³¹

¹²⁵ Surah Ahzab: 59

¹²⁶ Saheeh Bukhari: Kitab us Sahadaat, H2661 & Saheeh Muslim: 2770 (7020)

¹²⁷ Surah An Noor: 31

¹²⁸ Saheeh Bukhari: Kitab ut Tafseer al Furqan, H4758 & Sunan Abu Dawood: 4102

¹²⁹ Fathul Baari V8 P490

¹³⁰ An Nihaaya Fee Ghareeb ar Riwaayah: V3 P185

¹³¹ Saheeh Sunan Abu Dawood: Kitab ul Manaasik, H1833

Is qism ki bohot si hadeese'n hain, jin se pata chalta hai ke Ahed e Nabawi ﷺ mein jo hijab raaej tha isme cehre ka chupaana bhi shamil tha. Fazeelatush Shaikh Safi ur Rahman Mubaarakpuri رَحْمَةُ اللهِ عَلَيْهِ ne apni kitab "Abraaz al Haq was Sawaab Fee Mas-ala As Safoor wasl Hijaab" P47-52 mein aisee 12 hadeese'n naqal ki hain jin se cehre ke parde ka suboot milta hai.

Teesri wajah ye hai ke meri malumaat ki hadd tak kutub e hadees mein aisee koi ek bhi hadees nahi hai jo apne ma'ane mein sareeh ho. Sanad ke lehaaz se saheeh bhi ho aur isme kisi taaweel ki bhi gunjaaesh na ho, jisse cehre ke parde ke adm wujoob par istedlaal kiya jaa sakey. Is silsila mein jitni hadeese'n zikar ki jaati hain wo yaa to saheeh nahi, ya phir apne ma'ane mein sareeh nahi hain ya phir in mein taaweel ki gunjaaesh hai, jiski misaale'n aagey aarahi hain.

Main badi wazaahat ke saath ye kehna chaahunga ke asr e haazir mein cehre ke parda ke adm wujoob par jitney logo'n ne likha hai, mere nazdeek unme sabse ziyaada zee ilm aur qaabil e ehteraam shakhsiyat Allama Albani رَحْمَةُ اللهِ عَلَيْهِ ki hai. Hatta ke hadees ki taseeh o tazeef mein kaafi hadd tak main khud Allama Albani رَحْمَةُ اللهِ عَلَيْهِ par etemaad karta hu'n (jisne meri taaleef ka mutala'a kiya hai wo uski gawaahi dega) lekin andhi taqleed nahi. Allama Albani رَحْمَةُ اللهِ عَلَيْهِ ki jo kitabe'n hijab se mutalliq hain, khwah "Hijab al Marah al Muslimah" ke naam se ho ya "Jilbaab al Marah al Muslimah" inka hamne ek se zaaed baar mutala'a kiya hai ke is mauzoo par Allama Albani رَحْمَةُ اللهِ عَلَيْهِ bejaa takalluf se kaam le rahe hain. Allah unki maghfirat farmaae, unke darjaat ko buland kare aur tamaam musalmano aur khusoosan Ahle Hadeeso'n ki taraf se Allah unhe behtar badla ataa farmaae. Ameen

Caho'nti wajah ye hai ke chehra hi insani khubsurati ka asal mazhar hai. Kisi bhi mard o aurat ki khubsurati ka andaza iske cehre hi se lagaaya jaata hai aur ye bhi mushaheda hai ke kisi bhi aisee aurat ki taraf nazre'n nahi uthtee'n jo mukammal parde ka iltezaam kiye hue ho aur aurat sharai parda se jis qadr aari hoti hai uski taraf insani nazare'n khaas kar lalchaai nazre'n uthti dikhaai deti hain. Is liye aqal ka bhi taqaaza hai ke cehre ko parde ke hukum mein shamil kiya jaae. Wallahu A'alam

2. Sawaalat

- a. Rasool Allah ﷺ ka Hazrat Umme Haani رَضِيَ اللهُ عَنْهَا se kya rishta tha?
- b. Kya Wo Aap ﷺ ke saamne be naqaab aaya jaaya karti thee'n?

Jawab: Pehle juz ka jawab ye hai ke wo Allah ke Rasool ﷺ ki chachazaad aur Hazrat Ali رَضِيَ اللهُ عَنْهُ ki sagi bahen thee'n, inka naam "Faakhta" bataaya jaata hai. Fateh Makkah ke mauqe par musalman hue'n. Fateh Makkah se farigh hone ke baad Rasool Allah ﷺ unke yaha'n tashreef le gae aur 8 rakat chasht ki namaz padhi. Jaisa ke Saheeh Bukhari waghaira mein iska tazkira maujood hai (Ye hadees kutub e sitta mein maujood hai, dekhiye: Jaame al Usool V6 P110-111) 50 Hijri ke lag-bhag inka inteqaal hua.

Doosre juz ka jawab ye hai ke meri malumaat ki hadd tak kisi bhi saheeh hadees se ye saabit nahi ke Hazrat Umme Haani رَضِيَ اللهُ عَنْهَا Rasool Allah ﷺ ki khidmat mein apna chehra khol kar aaya karti thee'n aur wo bhi aakhri waqt tak inka ye mamool tha. Ye baat qattan qaabil e qubool nahi hai, maloom nahi kis daleel ki buniyad par aisa kaha jaa raha hai! Aisa mehsoos hota hai ke logo'n ne ye jumla Maulana Maudoodi ki tafseer se liya hai, kyou'nke Maulana ne apni tafseer mein kuch aisa hi likha hai. Halaa'nke dalaael se iski taa'eed nahi hoti. Maulana Maudoodi ne Sunan Abu Dawood ki darj e zail hadees ka hawaala diya hai. Ise aap ke saamne rakhte hain jis par aap khud bhi ghaur kar sakte hain.

Hazrat Umme Haani رَضِيَ اللهُ عَنْهَا bayan karti hain ke Fateh Makkah ke din Hazrat Fatima رَضِيَ اللهُ عَنْهَا Allah ke Rasool ﷺ ke paas aae'n aur Aap ﷺ ki baae'n jaanib baith gae'n aur Hazrat Umme Haani رَضِيَ اللهُ عَنْهَا Aap ﷺ ke daae'n jaanib baith gae'n. Itne mein ek bacchi ek bartan lekar aai jisme peene ki koi cheez thee. Aap ﷺ ne isse pee kar baaqi maandah sharbat Hazrat Umme Haani رَضِيَ اللهُ عَنْهَا ko de diya, jisey wo pee gae'n. Phir kehne lagee'n: Aye Allah ke Rasool ﷺ! main to roze

se thee aur iftaar kar diya. Aap ﷺ ne irshad farmaya: Kya koi qazaa roza poora kar rahi thee? Unho'n ne jawab diya: Nahi. Aap ﷺ ne irshad farmaya: Agar koi nafli roza hai to tod dene mein koi harj nahi hai.

Ye hai wo hadees jiski taraf ishaara karke Maulaana Maudoodi ye baat saabit karna chaahte hainke “Aakhri waqt tak Huzoor ﷺ ke saamne aati rahee'n aur kam-az-kam mu'n aur cehre ka parda unho'n ne Aap ﷺ se kabhi nahi kiya'

Is istedlal par chand eterazaat:

- i. Sunan Abu Dawood mein ye hadees jis sanad aur siyaaq mein marwi hai wo zaef hai, kyou'nke
 - a. Is hadees ki sanad mein ek raavi Yazeed bin Abi Ziyaada hai jo ulama e hadees ke nazdeek zaef hai aur aqeedatan Shia hai.¹³²
 - b. Ye waaqea Fatah Makkah ke din ka bayan hua hai, jabke muarrikheen ke nazdeek ye baat musallama hai ke Hazrat Umme Haani ؓ Fatah Makkah ke din musalmaan huee'n.¹³³ Phir wo jis din musalman huee'n is din roza rakhne aur wo bhi nafli roza rakhne ka kya sawal banta hai?

Isi tarha Islam laane ke pehle hi din unhe satar o hijab ke masaael kaise samjhaae jaa sakte hain?

- ii. Is hadees mein mazkoor hai ke us waqt Hazrat Umme Haani ؓ nafli roze se thee'n, jabke Fatah Makkah Ramzan ul Mubaarak mein pesh aaya hai aur ek muqem ke liye Ramzan ul Mubaarak mein nafli roze rakhne ka sawal kaise paeda ho sakta hai?

Allama Albani ؒ ne is hadees ki jo ilmi tehqeeq pesh ki hai iske majmue se sirf itna maloom hota hai ke kisi mauqe par Rasool Allah ﷺ Hazrat Umme Haani ؓ ke ghar tashreef le gae. Unho'n ne ziyaaafat mein koi peene ki cheez pesh ki jisey pee kar Aap ﷺ ne bartan Hazrat Umme Haani ؓ ko wapas kar diya, bartan mein bacha hua sharbat Hazrat Umme Haani ؓ lpee gae'n. Phir kehne lagee'n ke Aye Allah ke Rasool ﷺ! main roze se thee. Aap ﷺ ne irshad farmaya: Nafli roza rakhne waala shakhs apne roze ko poora karne aur todne ka ikhteyar rakhta hai.¹³⁴

Is hadees ko padh kar har shakhs ghaur kar sakta hai ke isme naa to zikar hai ke Hazrat Umme Haani ؓ Aap ﷺ ke saamne beparda haazir hui thee'n aur naa hi Aap ﷺ ke pehlu mein baith kar baat cheet karne aur khaane peene mein mashghool thee'n, balke hadees mazkoor surat e haal to parda ki haalat mein bhi pesh aasakti hai.

Khulaasa e kalaam ye ke kisi bhi saheeh hadees mein mazkoor nahi hai ke Hazrat Umme Haani ؓ laakhir waqt tak Aap ﷺ ke saamne cehre ka parda kiye baghair aati jaati thee'n. Nez ye nukta bhi qaabil e ghaur hai ke Hazrat Umme Haani ؓ Fateh Makkah ke mauqe par musalman huee'n. Us waqt Aap ﷺ apni umar ke 60 saal poore kar chuke the. Ab agar iske baad kisi mauqe par Aap ﷺ ki khidamat mein haazir huee'n (aur agar ye bhi farz kar liya jaae ke us waqt Hazrat Umme Haani ؓ apne cehre ko khole hue thee'n) to isse ye kaha'n saabit hota hai ke 2 jawan umar chachazaad bhai bahen waghaira ko ye ijaazat ho ke wo ek doosre ke saamne baith kar betakalluf baate'n kare'n? aur hotelo'n mein khalwat o jilwat ki parwah kiye baghair aae'n jaae'n! shariyat iski ijaazat hargiz nahi deti, balke mazkoora waaqea se sirf is qadr gunjaaesh nikaali jaa sakti hai ke agar fitne ka khof na ho to chachazaad bhai ya mamu'nzaad bhai waghaira ke saamne aurat sharai hudood ko barqaraar rakhte hue (yaane kam-az-kam cehre par naqaab ya ghooghat dale hue) baaz zaroori baate'n kar sakti hai aur unhe caae waghaira pesh kar sakti hai. Wallahu A'alam

¹³² Targheeb Allah Ta'ala Tehzeeb: P1075

¹³³ Seer A'alaam an Nabla: V2 P312

¹³⁴ Allama Albani ki Saheeh Abu Dawood: V7 P219-215

Sawaal: Teesre sawal ka maa-haasil ye hai ke Hazrat Asma ؓ Ijo Hazrat Ayesha ؓ Iki bahen aur Rasool Allah ﷺ ki saali thee'n, kya aakhir waqt tak cehre ka parda kiye baghair Aap ﷺ ke saamne aaya karti thee'n?

Jawab: Ye sawal bhi Maulaana Maudoodi ki tafseer mein mazkoor baaz zaeef aur mujmal hadeeso'n ki buniyad par maa-khaz nateeje se mutassir hokar kiya jaa raha hai. Chunache Maulaana likhte hain: Bakasrat ahadees se saabit hota hai ke Hazrat Asma bint Abi Bakr ؓ Ijo Rasool Allah ﷺ ki saali thee'n. Aap ﷺ ke saamne hoti thee'n aur aakhir waqt tak Aap ﷺ ke aur unke darmiyan kam-az-kam cehre aur hath ka koi parda na tha. Hajjatul Widaa Rasool Allah ﷺ ki wafat se chand mahine pehle ka waqea hai aur us waqt bhi haalat yehi thee. Mulaaheza ho Abu Dawood, Kitab ul Haj. ¹³⁵

Haq ye hai ke Maulaana ki ye bohut badi bhool hai aur inka ye daawa qata'an be-buniyad hai. Pehle main wo hadees naqal kar dena chaahtha hu'n jiska hawaala Maulana Maudoodi ne diya hai.

Hazrat Asma ؓ I bayan karti hain ke ham log Allah ke Rasool ﷺ ke saath hajj ke liye nikle, jab muqam e a'arj par poho'nche to Aap ﷺ ne nuzool farmaya aur ham log bhi taheer gae. Hazrat Ayesha ؓ I Rasool Allah ﷺ ke pehlu mein baittee aur main Hazrat Abu Bakr ؓ ke pehlu mein baith gai. Allah ke Rasool ﷺ aur Hazrat Abu Bakr ؓ ka samaan e safar ek hi ou'nth par unke ek ghulaam ke saath tha, Al hadees.

Is hadees se Maulaana ka istedlaal hai ke Hazrat Asma ؓ I Allah ke Rasool ﷺ ke saath chehra khol kar baittee thee'n. Halaa'nke awwalan to ye hadees zaeef hai, jiska sabab Muhammad bin Ishaq ka mudallis hona hai, is liye ke Haafiz Munzari likhte hain ke is hadees ki sanad mein Muhammad bin Ishaq Hai. ¹³⁶

Nez Saheeh ibne Khuzaima jo Allama Albani ؒ ki nazar e saani ke baad chapi hai, iske muhaqqiq likhte hain ke is hadees ki sanad Zaeef hai, kyou'nke Ibne Ishaq ne is hadees ko A'an Falaan ke seeghe se bayan kiya hai. ¹³⁷

Allama Albani ؒ ne Saheeh Sunan Abu Dawood mein is hadees ki ek aur sand ka zikar kiya hai, lekin is sanad mein 2 raavi zaeef hain. Ek raavi Isa bin Mua'ammara zaeef aur doosre raavi Muhammad bin Waaqidi jhoote hain, is liye ye kisi bhi tarha pehli sanad ko taqwiyaat nahi de sakti. Wallahu A'alam

Saaniyan: is hadees mein kahee'n ye ishaara maujood nahi hai ke Hazrat Asma ؓ us waqt apne cehre ko khol kar baithee hui thee'n aur har shakhs jaanta hai ke safar ke mauqe par ek saath safar karne waale khandaan is tarha ek doosre ke qareeb baithte hain, lekin isse ye laazim nahia aata ke unke saath safar karne waali ya baithne waali aurte'n apne cehre aur mu'n ko khole hue bhi ho'ngi. Balke ye tajruba se saabit hai ke aise mauqo'n par sharai parda ka ehtemaam badi asaani se ho sakta hai.

Maulaana likh rahe hain ke bakasrat ahadees se ye saabit hota hai ke aakhir waqt tak Allah ke Rasool ﷺ aur Hazrat Asma ؓ I ke darmiyan koi parda nahi tha, jabke mujhe to 2-4 aisee hadeeso'n bhi nazar nahi aae'n, jin mein us soorat e haal ka zikar ho aur agar zer e bahes jaisee hadeeso'n se istedlaal hai to wo kisi bhi tarha cehre ke khule rakhne ki daleel nahi hain aur naahi hadeeso'n mein kahee'n bareek ishaara hai ke Hazrat Asma ؓ I apne cehre ko khol kar baithti thee'n. Is silsila mein jo hadees sabse waazeh aur khuli daleel ke taur par pesh ki jaati hai wo darj e zail hai: Hazrat Ayesha ؓ I bayan karti hain ke ek baar Hazrat Asma ؓ I Allah ke Rasool ﷺ ki khidmat mein hazir huee'n. Us waqt unke jism par ek bareek sa kapda tha, Aap ﷺ ne unse mu'n pher liya aur farmaya: Aye Asma! Jab aurat baligh ho jaae to uske liye jaaez nahi hai ke is (cehre) aur is (gattthe tak dono hatho'n) ke alaawa jism ka koi aur hissa nazar aae. ¹³⁸

¹³⁵ Tafheem ul Quran: V3 P388

¹³⁶ A'aun al Ma'abood V55 P264

¹³⁷ Saheeh Ibne Khuzaima V4 P198, H2679

¹³⁸ Sunan Abu Dawood: Kitab ul Libaas, H4104

Jo hazraat cehre ke parde ke qaael nahi hain wo is hadees ko bade zordaar andaaz se pesh karte hain, halaa'nke kai etebaar se ye hadees daleel nahi ban sakti: Ye Hadees zaef hai, ahle ilm ne 3 wajoh se is hadees ko zaef qaraar diya hai:

- a. Hazrat Ayesha رضي الله عنها ise riwayat karne waale raavi ka naam Khalid bin Dareek hai aur Hazrat Ayesha رضي الله عنها ise unki mulaqaat nahi saabit hai, is liye Imam Abu Dawood رحمته الله is hadees ko naqal karne ke baad farmate hain ke ye hadees mursal hai, kyou'nke Khalid bin Dareek ki mulaqaat Hazrat Ayesha رضي الله عنها ise nahi hai.¹³⁹
- b. Is hadees ko Khalid bin Dareek se Qadaatah ne riwayat kiya hai aur Qataadah se riwaayat karne waale raavi Saeed bin Basheer hain aur Saeed bin Basheer ko ulamaa e fan ne zaef qaraar diya hai.¹⁴⁰
- c. Hijrat e Nabawi ﷺ ke waqt Hazrat Asma رضي الله عنها Ijawa'n umar thee'n, khaalisi islami mahool mein parwarish hui thee, is liye ye bohut hi ghair ma'aqool baat hai ke wo Aap ﷺ ke saamne haya soz libaas pahen kar aajaae'n.

Agarche Allama Albani رحمته الله ne mutaddid wajoh se is hadees ko hasan qaraar diya hai lekin nafse qissa yaane Hazrat Asma رضي الله عنها Ike is qadar bareek libaas pahen kar khidmat e Nabawi ﷺ mein hazir hone ke zaef hone ka iqraar kiya hai, jaisa ke is hadees se mutalliq "Jilbaab al Marah" mein jo tehqqe pesh ki hai, isse zaahir hai.

Agar is waaqe ko maan bhi liya jaae to is waaqe ki koi tareeq mazkoor nahi hai, naa mazkoora hadees mein aur naa hi kisi aur mein, ye waaqe parde ke ayat ke nuzool se pehle ke hai ya baad ka. Kyou'nke khud Hazrat Asma رضي الله عنها ise saabit hai ke wo haalat e ehraam mein apne cehre ka parda ajnabi mardo'n se karti thee'n.¹⁴¹

Qissa mukhtasar ye hai ke Hazrat Asma رضي الله عنها ise mutalliq na to ye kaha jaa sakta hai ke wo aakhir waqt tak Aap ﷺ ke saamne cehre aur hath ko chupaae baghair aati thee'n aur naa hi ye saabit hai ke Allah ke Rasool ﷺ ne ayat e hijab nazil hone ke baad unhe apne cehre aur hatho'n ko khula rakhne ki ijaazat di, naahi apne saamne aur naahi aam logo'n ke saamne. Wallahu a'alam.

Sawal: Aap ﷺ ne Fatima bint Qais رضي الله عنها Iko Abdullah bin Umme Maktoom رضي الله عنه Ike yaha'n Iddat guzarne ka hukum kyou'n diya?

Jawab: In Sahabiyya ka naam Hazrat Fatima bint Qais رضي الله عنها hai. Badi mashoor Sahabiyya hain aur Awwaleen Muhajeraat mein inka shumaar hai. Jis qissa se mutalliq aapne sawal kiya hai wo Kutub e hadees mein kuch is tarha hai ke unki shadi Abu Hafs bin Umru naami ek Sahabi رضي الله عنه se hui thee. Lekin dono ka aapas mein nabha na ho saka, is liye unke shauhar ne unhe talaq dedi aur jab aakhri talaq di to us waqt wo Madina Munawwara mein maujood nahi the, balke Yemen ki taraf jihad par gae hue the. Isi liye unho'n ne Ek Sahabi رضي الله عنه ke zariye se Hazrat Fatima ke kharch ke liye kuch samaan bheja jo Hazrat Fatima رضي الله عنها ko mamuli mehsoos hua, is liye iski shikayat lekar wo khidmat e Nabawi ﷺ mein haazir huee'n aur apne kharch ka mutaalba kiya. Aap ﷺ ne farmaya: choo'nke ab tumhe aakhri talaq di gai hai, is liye tumhe apne shauhar se nafqa lene ka haq poho'nchta hai aur naahi rahaaesh ka, kyou'nke nafqa o sakna is aurat ka haq hota hai jisse iska shauhar iddat ke andar rujoo kar sakta hai. Is liye tum aisa karo ke Hazrat Umme Shareek ke yaha'n muntaqil ho jao aur wahee'n iddat ke ayyam poore karo. Phir Aap ﷺ ne kuch soch kar farmaya ke Hazrat Umme Shareek aisee aurat hain ke unki sakhaawat ki wajah se Sahaba ka bakasrat aana jaana rehta hai. Tumhare liye waha'n parde ka iltezaam mushkil hoga. Mujhe khatra hai ke agar tumne kabhi apni chadar utaari to koi tumjhe is haal mein dekh lega aur ye tumhe nagawaar guzrega. Is liye apne chachazaad bhai Hazrat Abdullah bin Umme Maktoom رضي الله عنه ke yaha'n iddat guzaaro. Wo naabina aadmi hain. Agar wahan tumne

¹³⁹ Sunan Abu Dawood: V4 P258

¹⁴⁰ Taqreeb Allah Ta'ala Tehzeeb: 374

¹⁴¹ Mustadrak al Haakim V1 P454, H1668

apni chadar utaar kar rakh bhi do to wo tumhe dekh na sake'nge aur jab tumhari iddat khatam ho jaae to apne baare mein jaldi se kaam na lena, balke hame mutla'a karna. *Ilaa Aakhir al Qissa*

Ye qissa Muslim, Sunan Abu Dawood aur Musnad Ahmad waghaira mein tafseel se marwi hai.

Ye hai is qisse ka ibtedaai hissa jisse mutalliq aapne sawal kiya hai, lekin ye waazeh nahi hai ke aap log is qissa se mutalliq kya daryaaft karna chaahte hain? Shayad aap ye kehna cahte hain ke is hadees se bhi logo'n ne is par istedlal kiya hai ke cehre ka chupaana parde mein dakhil nahi hai. Chunache Allama Albani رحمه الله ne is qissa se kush is tarha istedlal kiya hai ke Rasool Allah ﷺ ne Hazrat Fatima رضي الله عنها se farmaya: Mujhe khof hai ke Hazrat Umme Shareek ke yaha'n tumhari chadar yaane dupatta girjaaega to koi tumhe dekh lega. Iska waazeh matlab ye hai ke agar sar par dupatta ho aur cehre par kuch na ho to iska dekhna jaaez tha.

Lekin is istedlal mein kitna wazan hai? Iska andaza aap lagaa sakte hain. Is hadees ka talluq cehre ke parde ya adm parda se door ka bhi nahi hai, balke soorat e haal ye thee ke Allah ke Rasool ﷺ ne Hazrat Fatima رضي الله عنها ko awwalan Hazrat Umme Shareek رضي الله عنها ke yaha'n iddat guzaarne ke liye kaha, lekin jab ye socha ke Hazrat Umme Shareek رضي الله عنها ki maaldaari aur sakhaawat aur logo'n par kasrat se kharch karne ki wajah se unke paas logo'n ki aamad o raft ka silsila jaari hi rehta tha, jiski wajah se ek jawan aurat ka waha'n waqt guzaarna mushkil tha, is liye unhe ek aisee aurat ke paas iddat guzarne ka hukum diya jiska shauhar:

Awwalan to unhi ke khandaan se tha.

Saaniyan aankho'n ki binaai se mehroom tha aur waazeh rahe ke aise ghar mein aurat azaadi ke saath baghair hijab ka lehaaz rakhe bhi reh sakti hai. Ye hai asal qissa. *Wallahu A'alam*

Author of the Book: ***Ladkiyo'n Ki Baghawat, Asbaab o Ilaaj***

Transliterator of the book [to roman English]: *Rehan Syed Barey*

Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with (T:), however if you find anything which might make this transliteration even better then please inform mein @ rehan.hse@live.com

Having read this book, if you deem it work forwarding, please do forward to anyone you want. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful. For more books in Roman, please click the link below.

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Dua-go,

Rehan Syed Barey

Riyadh, Saudi Arabia
